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## THE TRANSFORMATION SCENE.

No one outside Lord Beaconsfield's Cabinet—perhaps no one *inside*—could a week ago have imagined that the bill for endowing a number of Roman Catholic colleges would so soon have been superseded by an unexceptionable Government measure to give increased facilities for University education in Ireland. It is one of those surprises to which, under the present political dispensation, the country has been educated. But, whatever may have been the motives which have actuated the Government in their dealings with the Irish University question, it is only fair that their actual proposals should be considered on their merits—albeit it sadly confuses us to find certain Liberals coming forward as the champions of denominationalism, and a Conservative Government posing as the opponents of religious endowment.

The debate of last Wednesday practically settled the fate of The O'Conor Don's bill for the present session. Under ordinary circumstances the second reading would have been rejected by a large majority. As it was, the measure was reduced to a state of suspended animation by the sensational announcement of the Home Secretary at the very close of the debate. We should have preferred a more formal and definite decision in the House of Commons on the point whether the extension of the facilities for University education in Ireland is to be regarded as synonymous with the lavish endowment of ultra-sectarian colleges in a country where a Disestablishment Act is barely ten years old. Instead of that we have a Ministerial declaration, supplemented by a Ministerial bill, changing the whole aspect of the case. Mr. Cross, supported by the Chancellor of the Exchequer, laid down as fundamental principles—that none of the surplus of the Irish Church fund should be applied, directly or indirectly, to any denominational purpose; that the creation of a third University in Ireland and the system of affiliated colleges were inadmissible; and that the time was gone by for further theological endowment. These highly important statements, especially as coming from a Conservative Government, cut at the root of The O'Conor Don's bill. They may have been the offspring of political exigencies, seeing that such views are most in harmony with the general current of Liberal opinion. But apart from this, they bear witness to the complete success of the energetic outdoor opposition to the measure promoted by the Irish members, and endorsed by the Romish hierarchy as well as by the Pope himself.

The bill introduced by the Lord Chancellor on Monday entirely steers clear of these difficulties. It proposes to transform the Queen's University by means of a royal charter into an examining body, similar to that of London University, with power to grant degrees to all students who pass certain examinations in all faculties, except theology, without regard to collegiate residence or training. Trinity College is not interfered with; the Queen's Colleges will be left intact, with all their rights and privileges; and the new University will be governed by a Senate of thirty-six members, appointed in the first instance by the Crown, a proportion of its members (six) being subsequently elected by the graduates. Such is, in brief, the drift of the new bill, which is simply designed to remedy the grievance that the candidates for University honours in Ireland must be resident and matriculate at the institution where degrees are conferred. This disadvantage is peculiar to Ireland. There are in that country, as in England, says the Lord Chancellor, "many private colleges—colleges which do not choose to submit to the conditions and rules which must necessarily attach to public institutions like Trinity College and the Queen's Colleges. They may be able to educate young men with great success and advantage; and it is a considerable loss to them to be unable to give ordinary degrees obtained elsewhere." And the object of the Government measure is to meet this deficiency. There is no proposal to endow the new University, and it will have neither professors nor lecturers. It is an attempt, whatever the motive, to satisfy the reasonable demands of the Irish Roman Catholics; but if, as is probable, it fails to meet with acceptance, the reason will be that it refuses to concede *un*reasonable claims. In England Roman Catholics are content with their position in relation to higher education. Oscott, for instance, finds no conscientious scruples in availing itself of the advantages of London University. The sole reason why the same position is not accepted in Ireland is because there the Catholics are strong and exacting.

It is almost superfluous to remark that such a measure will not be accepted as a settlement of the University problem by the Home Rule members. As to degrees they are comparatively indifferent. What they want is endowment for Roman Catholic colleges, which Lord Cairns does not provide. The bill stands for second reading on Tuesday next; but the circumstances under which the measure has been introduced, and the late period of the session, go far to justify Lord Granville's sarcastic inquiry whether the Lord Chancellor's speech was to be regarded as a mere expression of opinion, or as a *bonâ fide* prelude to legislation. Lord Beaconsfield declares that the Government intend, if possible, to pass the bill this session. It is easy to see that if it should reach the House of Commons an attempt will be made to introduce a clause granting money for scholarships and fellowships to successful students. But even this concession, based upon the compromise suggested by Lord E. Fitzmaurice, would hardly suit the purposes of the promoters of The O'Conor Don's bill, who apparently have far more at heart the interests of the Roman Catholic colleges which would have been affiliated than the education of the students attending them, and who strongly object to that intermingling of persons of different religious views which has been to a large extent brought about by the Queen's Colleges, and would be encouraged by Earl Cairns's measure.

Notwithstanding the poor chances of that bill at the close of a wearisome session when obstruction is rampant and unscrupulous, the events of the last week supply an important contribution to the ultimate solution of the problem. If the Government have taken advantage of the distraction that prevails in the Opposition ranks, it is because the Liberals have been divided when they should have been united. The logical outcome of the views advocated on this subject by some English Liberals was forcibly stated by Mr. Richard, in his unanswered, and what we venture to describe as his unanswerable, speech, regarded from their own proper standpoint. Those arguments were not touched by Mr. Forster, who subsequently followed, and whose ill-advised speech probably tempted the Government suddenly to show their hand. The right hon. gentleman proved too much. He assumed that the Home Rulers and their backers represented the Irish nation; that the support of indefinite numbers must be held to justify a policy good or bad; and that the endowment of Romanism is not one of those questions of "high policy" in which his exception comes in. Surely there is a stronger feeling in Ireland for a repeal of the Union—to which Mr. Forster refuses to listen—than for lavish grants to Roman Catholic colleges—which he approves of. We venture to maintain that it *is* a matter of "Imperial" concern whether or not, in order to meet the clamours of Irish priests, this country should forswear settled principles of legislation, and allow the agents of the Vatican virtually to shape the ecclesiastical policy of the United Kingdom.

After all, however, the Liberal party—or at least those members of it who were inclined to yield to the Roman Catholic claims—may thank the Government for having rescued them from a false and perilous position. It would never do for Liberals to become the champions of ecclesiastical endowment while the Tories are its declared opponents. We hope the attitude taken by the latter will induce the former to assume their legitimate position, and to leave the Irish members unaided in a demand which is alien to the spirit of the age, injurious to academic training, subversive of the principle of religious equality, and designedly intended to promote caste feeling among Her Majesty's subjects. With the *Pall Mall Gazette*, we say that "the occasion created by the introduction of the Government bill is a most favourable one for the English public [we would add, the Liberal party] to make up its mind on the question, and to let its mind be known."

## LORD LAWRENCE.

ALTHOUGH Lord Lawrence had very nearly reached the proverbial term of human life, and had accomplished more than is given to most statesmen to do, yet he has passed away at a time when he can very ill be spared. It is natural for the supporters of aggressive Imperialism to speak with bated breath of his more recent public action, and to suggest that he had overlived his full powers. But without renewing, over his newly opened grave, the wrangle of rival policies, we may at least say that the shock of his somewhat sudden death reminds us of the enormous weight of experience and of proved skill in Indian affairs which he opposed to the Afghan war. Lord Lawrence was in his own person a living explanation of the miracle of our Indian Empire. His grasp of business, his quickness in mastering a situation, his laborious patience in making the best of it, his keen insight into the tendencies of native races, his mingled sternness and tact, caution and confidence in dealing with them, were just the qualities which constitute in the best sense of

the word an Imperial race. He was a far nobler man than the reckless but clever buccaneers by whom the English dominion over India was founded. He was actuated by a sense of a high mission and by sincere religious convictions. But he was at the same time eminently practical, and was haunted by no curious scruples in the discharge of duties that might have offended a more ideal nature. That he was animated by deep human sympathies was proved by his conduct at most trying times in the Punjaub, as well as by his devotion for three years to the philanthropic work of the London School Board. But his sympathies were of the robust sort that are not deterred by the infliction of pain from seeking a higher good. Although the son of a distinguished soldier, he owed little if anything of his success in life to patronage. It was his own force of character that made his opportunities, and his own aptitudes that made the best of them.

When we think how Lord Lawrence's whole life was devoted to India, of the anxious difficulties he surmounted by knowledge, patience, and power, and still farther of the supreme crisis at which for a while the permanence of English rule seemed to depend on his boldness, quickness, and tenacity, we can only wonder at the self-satisfied conceit with which easy-chair politicians have set aside his grave warnings. In 1827 he began his service under the East India Company in the North-West Provinces. Here he had the best opportunities for studying the condition and the needs of the peasantry, gaining a knowledge which afterwards enabled him to introduce some beneficent reforms. After the first Sikh war he was made Commissioner of the ceded territory, and immediately began to apply the experience he had gained. He saw that good soldiers could be made out of the newly conquered race, and believed it possible to gain their sympathies so as to ensure their fidelity. How he succeeded is matter of history, for it was these Sikh forces that broke the neck of the sepoy rebellion, even before reinforcements arrived from England. The organisation of the trans-Sutlej territory showed him a master in the art of government. The Sikhs were a military race domineering over subject peoples. After the loss of their independence they endeavoured to compensate themselves by irregular exactions for their loss of pay and perquisites, which they had enjoyed under their former rulers. Here was as difficult a state of things as could well be imagined. But it was quickly reduced to order. The Commissioner showed himself the friend of the oppressed. But he knew how to divert the oppressors to better work. He had the whole land surveyed and the revenue settled on a fair basis. He enrolled a considerable portion of the now unemployed warriors as a local police force. He enlisted others as an irregular contingent for the protection of the North-West frontier. He did not speak without book when in recent days he discoursed of frontiers. He had wild tribes threatening him from their mountain nests, and long accustomed to overrun with comparative impunity the country between the Indus and the Suleiman range. But he not only made peace within his borders; he convinced savage invaders of their impotence, and in a few years substituted the intercourse of peaceful merchants across the frontier for the clash of hostile clans.

It was, however, the terrible agony of the mutiny that first tested the full powers of John Laird Lawrence. He felt that a world crisis was upon him, in which all conventions and traditions must be thrown to the winds, and reality of force be the only test of action. He doubled his irregulars. He accepted aid from native chiefs whom anyone with less insight would have been afraid to trust. He made general officers on his own responsibility, and set them above commissions of the Crown. His one justification was that he succeeded. For he sent an army to the north-west that stormed Delhi while our reinforcements were yet on the way. In a word, he had earned himself the title of the Saviour of India. Then, after five years' rest, the death of Lord Elgin during a serious difficulty with border clans called him to the front once more. Lord Lawrence was the one man in whom everyone could have confidence. For five years he held the supreme post of Governor-General, and not until he finally returned in 1869 were his claims to public gratitude recognised by elevation to a peerage, on which he conferred more honour than he received from it. We cannot help thinking that he knew more about India than most men. And, notwithstanding the apparently successful termination of the Afghan treaty, we are by no means satisfied that his forebodings were false.

## THE MACKONOCHIE LITIGATION.

ON Saturday last another move was made in what indifferent spectators may regard as the curious legal game which is being played between the Ritualists and their opponents. And, as lately the former scored a success in the Clewer case, so now it is the latter who are victorious in the Mackonochie case—the decisions of the Court of Queen's Bench in both cases having been reversed by the Court of Appeal. The Clewer case is to go up to the House of Lords for a final decision; but it has yet to be known whether Mr. Mackonochie and his friends think it well to try their chance before the same tribunal.

It was so far back as 1874 that proceedings were first instituted against Mr. Mackonochie in the Court of Arches for the ritualistic offences with which the public are familiar. He did not appear, and, in his absence, Sir Robert Phillimore pronounced him guilty, and sentenced him to a suspension of six weeks, and also admonished him to desist from such illegal practices. That was in June, 1875, and though we believe the suspension took effect, on the expiration of the six weeks Mr. Mackonochie continued the practices for which he had been condemned. Yet he was allowed to do so without molestation until March, 1878, when Lord Penzance, who had in the interim become judge of the Arches Court, on proof that the previous monition had been disobeyed, again monished him. A month later it was notified to the Court that his disobedience had been continued, and then, on May 11, and once more without his appearance, it was declared that he had disobeyed the monition, and that he should be suspended from his benefice for three years.

Then Mr. Mackonochie abandoned a passive for an active resistance, and applied to the Queen's Bench Division of the High Court of Justice to prohibit the Court of Arches from carrying out its sentence. The main ground of the application was, that when that court monished the defendant in 1875, it had, so far as that suit was concerned, exhausted its powers, and that it was illegal to punish him in 1878 for fresh offences, except as the result of fresh proceedings against him. It was also contended that contumacy could not be punished by suspension or deprivation, though it might be punished by imprisonment. Two out of the three judges before whom the point was raised decided in favour of the defendant's view, and ordered the prohibition to issue—Mr. Justice Lush dissenting from Sir A. Cockburn and Sir J. Mellor.

Then followed the encounter between Lord Penzance and Sir A. Cockburn—the former making use of the Prestbury case for replying to the latter's judgment in the Mackonochie case, and Sir A. Cockburn replying in a tartly-written pamphlet, which, it was generally thought, spoke more for the skill than for the discretion of the writer. That, however, was a mere episode in the history of the case, which has no bearing on the ultimate result.

The next step was to test, in the Court of Appeal, the validity of the ruling in the Queen's Bench, and the Ritualists complained loudly that the Treasury undertook to defray the costs of Lord Penzance in upholding his judgment, while Mr. Mackonochie was left to bear his own. The argument occupied the attention of five judges during many days, and the result is again a divided Court; only this time a majority is in favour of Lord Penzance, and not of Mr. Mackonochie; and, unless the decision be reversed by the House of Lords, the point is finally decided in support of the practice of the Court of Arches in its treatment of refractory clergymen. And, as the Prestbury case has been hanging up, pending the decision in this case, Mr. Edwards, of Prestbury, may soon find himself in the same position as Mr. Mackonochie.

That is the practical issue of these protracted proceedings; but unprofessional persons are not likely to be much impressed by a judgment which represents the views of four judges—or five, if Lord Penzance be included—while four judges are equally clear that it ought not to have been pronounced. One need not be a Ritualist to doubt whether Lord Justices Thesiger and James are more likely to be right than such experienced judges as Sir A. Cockburn and Sir J. Mellor. Already the *Morning Post*—which condemns the Ritualists for their extravagance and rashness—is "afraid that nothing will prevent the impression that *policy* has had a large share in promoting the present decision," and would "like to know why Lord Justice James was taken from his own Court of Equity at Lincoln's-inn to hear this question of common law"; his place having to be taken by the Master of the Rolls, whose Court was shut up for a week, to the great detriment of the public service.

The legal merits of the judgment are, however, of less importance than the practical results to which it may lead. A suspension of three years is very different from one of six weeks; but, while Mr. Mackonochie may be shut out of St. Alban's, it does not follow that the practices for which he is punished will be discontinued in that church—unless, indeed, his suspension be followed by a clean sweep of the other St. Alban's clergy, and also of the congregation. Even that, however, would not silence either the one or the other: on the contrary, they and all their sympathisers throughout the country, would be in a state of soreness and irritation, sure to show itself in language and in acts even more reprehensible than those to which we have become accustomed.

Even supposing that Mr. Mackonochie has been finally vanquished, and that neither he nor St. Alban's Church will give further trouble to the Church Association, that body cannot regard its victory with feelings of either confidence, or of unalloyed satisfaction. For it has taken five years to secure this result; has cost many thousands of pounds, and has occasioned scandals which, in regard to certain interests, have wrought irreparable mischief. Even the thought of all these might be cheerfully borne if it could be believed that the Mackonochie case had made impossible the repetition of such proceedings; but who will assert so much as that? Are clerical soluteness and legal astuteness so nearly exhausted that ecclesiastical litigation may be assumed to have nearly come to an end? We trow not. The ancient laws by which the Church of England is governed are so complex and obscure, and so out of harmony with modern facts and feelings, that there are still plenty of materials for lengthened and costly litigation, as well as for ecclesiastical audacity, or *finesse*. It is useless to throw all the blame on the Church Association, or even to divide it with the English Church Union; for both are the product of a system which is incurably bad. The dependence of a Christian Church on Acts of Parliament, for the maintenance of its doctrines and worship, involves, of necessity, the employment of the machinery of legal coercion; and until the members of the Church are willing to release themselves from such shackles, and to rely on spiritual and moral influences in their place, they will continue to present before the world the spectacle, not merely of the most divided, but of the most litigious, religious community in Christendom.

## EGYPT.

THE deposed Khedive has been anything but a good ruler. He has oppressed his own people, and his pecuniary transactions with foreigners have been eminently unsatisfactory to the latter. When, therefore, he is made to "eat the fruit of

his own way," the verdict which involuntarily rises to the lips is simply "served him right," and there is something of indisposition to inquire into the manner in which this illustration of poetic justice has been achieved. If the Egyptians had been strong enough to throw off an intolerable yoke, and if the Powers of Europe could have let them alone to manage their own affairs in their own way, this would have been all very well. But since it is a part of our own "Imperial" policy to meddle in Egypt, and since other Powers are not disposed to let us have all the meddling to ourselves, the constituencies of this country cannot afford to be indifferent to the steps by which the Egyptian revolution has been brought about. This has been strongly felt in the House of Commons, and efforts, hitherto almost fruitless, have been made to obtain an explanation. Papers are promised when it may be convenient to give them. But even when they come they are certain to leave a good deal in obscurity, and meantime the possibility of complications in the future is so obvious that there is reasonable ground for anxiety. Besides, true patriotism must desire that the foreign policy of our country should be open, upright, and consistent; and our dealings with Egypt are far too much the reverse of this to be satisfactory to a true feeling for our national honour.

What do we want in Egypt? Surely all that we can reasonably require is an unimpeded passage through the Canal to India. Well, we paid four millions for a preponderant position amongst the shareholders in the Canal in order to secure this. The transaction was regarded by many at the time as a supreme stroke of political genius. It was supposed that we should be rendered comparatively independent of political changes in Egypt. But instead of that we find that here, as in Afghanistan and South Africa, the price we pay for the brilliant solutions of genius only introduces us to fresh complications, and threatens to burden us with additional outlay. It is inconceivable that any Power would venture, as things are at present, to interfere with our rights in the Canal. And surely there ought to be some sign of such a danger before we are denied the relief from suspicion and intrigue which we were supposed to buy for four millions sterling. What do we want more in Egypt? To keep France out? France would be very ill-advised to go there, and for the present at least it seems tolerably certain that her statesmen feel this. But even if it were not so, with what face can it be maintained that we are the only people justified in annexing territory on the African Continent? The truth is no one knows clearly what is our policy in Egypt. At any rate it is not open or straightforward.

But an impression prevails in some quarters that we are bent on securing good government for Egypt, with the convenient result of payment in full for the class who, with proverbial readiness, have parted with their money to the late Khedive. It would be hypocrisy to pretend any uncertainty as to which of these two objects has weighed most in the motives of the Government. But in any case our policy is grossly inconsistent. It has generally been understood that people who invest in foreign stocks do so at their own risk. And it is sheer cruelty to the poorer multitude of taxpayers to drag them into an expensive policy for the protection of their richer neighbours. Besides, if the Khedive is deposed for not paying his debts, why not the Sultan also? We imagine he is much the larger defaulter of the two. As to our interest in the poor fellaheen, it is sickening to think of our procuring from the Sovereign of Bulgaria, the supreme commander of the murderers of Batak and Otluk-keui, a virtuous protest against misgovernment in Egypt. Then, how was the Khedive deposed? Does anyone think that the Sultan steeled himself of his own freewill against the golden blandishments of his great vassal? If the same pressure which is now thought consistent with the sacred dignity of the Porte had been brought to bear at the time of the Berlin Memorandum, a hundred thousand human lives might have been saved, and our six millions of money as well. It is notorious that our Government were extremely loth to be too severe with one of its pet Mahomedan princes. They offended French opinion by their vacillation, and were only stirred to action by the blunt resolution of Prince Bismarck. And then, with that kind of small cleverness which is palmed off upon us as genius, they contrived that the erring Khedive should be offered up at the shrine of Ottoman Imperialism. The unity and integrity of the Turkish dominions was illustrated by the launching of an Anglo-French thunderbolt from Constantinople. The poor Sultan was made to pose as the mighty Suzerain, at whose word the self-will of an insolent Khedive crouched in the dust. What the threats of united England and France could not accomplish was achieved in an instant by the order of the Ottoman Majesty. Yet all the world knows that if this Ottoman Majesty had not been the hollowest formula on earth, the whole proceedings of the Western Powers would have been anomalous and insulting.

But the Sultan also has his little arts of cunning. He too is a political genius in his way. He saw his opportunity for withdrawing the virtual independence formally confirmed to the Khedive in 1873, and for reconquering Egypt without firing a shot. Since the Western Powers insisted so strongly on his unimpaired sovereignty, he would exercise it, and take advantage of having their armies and fleets at his back to recall the privileges he had sold, and to compensate himself for the loss of Bulgaria by the restoration of Egypt. At first it might have been surmised that so keen a stroke of business must have been suggested from Downing-street. But as it is said that the English and French representatives have protested, it would appear that the Sultan has too literally interpreted Lord Beaconsfield's doctrine of the sovereignty and independence of the Porte.

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Mr. Francis Fry, of Bristol, has collected more than a thousand editions of the English Bible printed before 1700.

CANTERBURY CONVOCATION.—In the Upper House of Convocation on Friday, the bishops discussed amendments to the rubrics of the Book of Common Prayer sent up by the Lower House in reference to the ornaments rubric. The Lower House suggested the addition of the following words: "Until further orders shall be therein taken by the authority of the Queen's Majesty, with the approval of Parliament, upon the recommendation of the Provincial Synod or the Convocation of Canterbury, recommending also that in the event of legislation it should be borne in mind that owing to disuse in the matter of vestments referred to it should be enacted that the surplice, hood, stole, and scarf should suffice, and that no other vestments should be brought into use in parish churches without the previous consent of the bishop." The committee of the Upper House, considering that this involved the apparent sanction of eucharistic vestments, passed by ten votes to five a distinct rubric of their own, which, after several amendments had been put and lost, was carried *nem. con.*, that these words be added to the present ornaments rubric: "Every priest or deacon, at all times of his ministrations, shall wear a surplice with a stole or scarf and the hood of his degree, and no other ornaments until it shall be otherwise ordered by a canon of the Church lawfully enacted, promulgated, and executed. Provided always that this rubric shall not be understood to repeal the twenty-fourth and fiftieth and fifty-eighth of the canons of 1604."

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN THE WASTING DISEASES OF CHILDREN.—Dr. G. Saunders, C.B., late Deputy-Inspector-General Army Hospitals, Superintendent London Medical Mission, writes:—"I have used Dr. de Jongh's Cod Liver Oil extensively among the sick poor of St. Giles's, and consider it a valuable remedy, especially in the Wasting Diseases of Children. Dr. Stavely King, Physician to the Metropolitan Free Hospital, writes:—"I can very conscientiously testify to the superior qualities of Dr. de Jongh's Light-Brown Cod Liver Oil. I have employed it with great advantage in cases of mesenteric and pulmonary tubercle, and in the atrophic diseases of children." Dr. R. C. Croft, author of "Handbook for the Nursery," writes:—"I have tried Dr. de Jongh's Light-Brown Cod Liver Oil, and find that it contains all the properties which render the Oil so efficacious. I find, moreover, that many patients prefer it to the Pale Oils, and are able to retain it more comfortably. It is almost a specific in many of the diseases peculiar to infancy and childhood, and I have seen marked benefit produced by its use.' Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

# Literature.

## *HERBERT ON MODERN SCIENCE.*[*]

During the recent meetings of the Congregational Union in London, it was remarked in the course of a thoughtful and earnest address on "Modern Unbelief," by the Rev. A. Mackennal, that "the old apologetic for Christianity had failed, not because it was untrue, or was substantially inconsistent with any newly discovered truth," but because it was "inappropriate to the thinking of the times." No doubt there is a sense in which this is true, and must necessarily be true, of each successive defence of the Christian faith, for as the line of attack varies, the line of defence must vary with it, and no apologetic can be blamed for failing to anticipate new objections which have not yet been made, and which will demand in their turn a new reply. It is, however, the great merit of this work—alas! that we should have to write—of the late Professor Herbert, that it is exactly adapted to what Mr. Mackennal terms "the thinking of the times," and deals, with a vigorous logic, with the assumptions underlying very much of our modern physical science, and which are too often urged as fatal to the supernatural elements in the Christian faith.

The time was ripe, and fully ripe, for such a book as this. The neglect of the study of metaphysics in this country, a neglect largely arising from the dominance of the methods and processes of physical science, has been the main source of the peril that has arisen to Christianity itself; for it can never be too often repeated that what Christianity has most to fear is not the progress of true science, but the decay of a true philosophy. What has been wanted is not so much a new apologetic for Christianity—we doubt whether very much can be added to the massiveness and strength of the apologetics of Butler, of Lardner, or of Pascal—as a new and searching examination of the philosophic, as distinguished from the physical, conclusions of modern science. It is this examination Professor Herbert has undertaken in the volume before us. Himself a well-informed student of science, and possessed at the same time of a large and full acquaintance with philosophic speculation, he had unusual qualifications for the task, and the result is a work that is not more remarkable for the keenness and closeness of its reasoning, than for the boldness with which it assails the fundamental assumptions of modern physical science. Instead of confining himself to the defence of the theistic positions of the Christian faith, Mr. Herbert carries the war into the midst of the hostile camp. One by one the positions assumed by the scientific anti-supernaturalism of the present day, and from which the attack on Christianity has been mainly directed, are stormed and taken by assault, and the logic of unbelief is finally left without a weapon.

We shall, however, make this clearer to our readers, as well as do more justice to Professor Herbert's work, if we attempt briefly to summarise the principal arguments he has pursued.

He begins, in the first place, with modern realism, as he terms it, meaning by this the assumption physical science is continually compelled to make that the phenomena with which it deals *are what they seem to be;* in other words, are realities and are governed by laws, which are the laws, not of phenomena, but of things in themselves. This assumption Mr. Herbert pursues to its logical issues, and shows that not only is it utterly and hopelessly impossible to science to explain the connection between movements of the nervous organism and thoughts in man, but that it has no right even to attempt the task, simply because consciousness is non-existent to science. It has no proof of it, and can have none. To science a human body is a piece of mechanism, and nothing more—as destitute of consciousness as it is of volition. In the same way it is shown that there is no proof, and can be no proof, to science, of consciousness in others; that the existence of other minds than our own is as unprovable as the existence of angels; and the conclusion is reached that the world, like man, is a vast and complicated machine, in which physical causation, and nothing else, is ever seen. These are the first results which Mr. Herbert shows necessarily flow from a logical realism, and we hardly need point out that they form a *reductio ad absurdum* of the claims of the materialistic hypothesis to represent things as they are. A system which disallows consciousness; that can discover no

[*] *The Realistic Assumption of Modern Science Examined.* By T. M. HERBERT, M.A., late Professor of Philosophy and Church History in the Lancashire Independent College, Manchester. (London: Macmillan and Co.)

trace of purpose or intelligence in man; that reduces him to an automaton destitute of feeling, of volition, of thought, is self-convicted of absurdity, and must abandon its claim to represent the reality of things. Its assertions may hold good of phenomena, but they can make no pretence of dealing with realities in themselves.

The same line of thought is still further pursued in the second part of Mr. Herbert's work. It is demonstrated that not only does realism fail to discover mind anywhere in man, but that it also fails to discover the external world with which it mainly professes to deal: the proof of the material universe being just as impossible to it as the proof of mind. Returning again to the facts of consciousness—those facts about which doubt is suicidal—Mr. Herbert shows that realism is unable to explain the simplest and most fundamental data of consciousness. Not only is the existence of purpose in man inexplicable by it, but the knowledge of the past through memory, the consciousness of personal identity in the permanence of the ego, the movements of the moral and spiritual life of man, even time and space, are all hopeless and insoluble enigmas to realism. It cannot explain them, because it cannot discern them. If it be consistent with itself it ought to "disown the external universe and everybody in it; the physical energy by which it operates on us; to refuse to admit the veracity of memory—and with it to reject the great past of the world, and all permanence in the ego"—in fact, everything except the now present phenomenon of sensation.

To this result realism is shut up; in other words, the absurdity to which its logical issues inevitably lead demonstrates that it does not deal with things as they are, but only with phenomena, or appearances, and that its assertions, possibly valid as regards phenomena, are utterly illegitimate concerning things in themselves.

The grave implications of such a conclusion will be manifest at once. For if, on the one hand, science has no power to make a single assertion concerning the world of realities, of which it knows, and can know, nothing, it follows that the moment it attempts to traverse the ground occupied by theism it is entering on a territory beyond its reach, and forfeits all further claim to be heard as science. And, on the other hand, if, admitting its own incapacity to deal with the ultimate realities of being, science remains content with its legitimate work, the exploration and co-ordination of phenomena, it abandons to faith the final realities with which faith alone can deal, and the long controversy between science and religion ceases for want of a common meeting ground between the two.

But perhaps it will be more interesting to our readers, and will help to indicate the practical character of the conclusion demonstrated by Mr. Herbert, if we show their bearing on one or two of the most controverted questions in religious speculation at the present day.

Take, for example, the existence of design in nature. The progress of the doctrine of evolution, it is said, has left the old argument from design obsolete and worthless. The struggle for existence and the survival of the fittest, according to modern science, are competent to account for all these marks or evidences of design by which nature was formerly supposed to bear witness to the wisdom and power of the Creator. Final causes, the pursuit of a purpose or end by means adapted to the end, are illegitimate assumptions for reason to make, for nothing can be found in nature but the antecedents and consequents of physical causation. Be it so, answers Professor Herbert; grant that science can discover neither proof nor mark of design in the universe, only be consistent in your argument, and allow it to go to its full logical issues. The very same reasoning by which you exclude design from God's works in nature will compel you to exclude design from man's works also, for science can find no more evidence for the latter than it can for the former; and if you are bound by the results of your scientific reasoning to proclaim that you discover no marks of purpose or of intelligence in the countless adaptations of external nature, you are just as much bound to deny that either purpose or intelligence presided over the manufacture of a steam-engine or the production of a watch.

Or take the great problem of prayer. Some years ago a leading scientific man proposed a scientific test to this question, whether prayer for physical blessings, such as recovery from sickness, was ever answered by God. Various replies to the proposed test were made from the Christian point of view, but Professor Herbert's answer seems to us as original as it is unanswerable. He concedes, at once, the assumption that physical science has not discovered, and cannot discover, any answer to prayer, and admits that the idea that prayer should be answered is an impossible idea to science, but then he adds:—

> Since man, in the estimate of science, is strictly a part of nature, and therefore completely subject to her laws, all human actions are determined by physical causation in the same sense, and to the same extent, as all the other movements of matter. Consequently it is just as impossible, according to scientific reasoning, that requests addressed to men should be answered as that prayers addressed to God should be. Any request which I make to a friend passes in vibration to his ear or eye, and thence on to his brain, but all these changes affect his physical organism in a purely mechanical way. It is true that the nerve-changes in his brain which correspond to the request as he receives it, contribute as physical causes to the action which fulfils the request. But though the mental aspect of those brain-changes be a request, their physical aspect, which alone is operative in the physical world, is no such thing; it bears not the remotest resemblance to a request, but is merely a series of nerve-waves passing by impact along certain nerve-channels. The request, as a request and a mental fact, is powerless to contribute towards its fulfilment in the smallest degree. Therefore the circumstances that the fulfilment corresponds to the wish in the petitioner's mind is a conformity inexplicable physically, like that between a purpose and its realisation. The fulfilment is wholly due to physical causation, and its agreement with the request is, in the view of science, a mere coincidence between facts connected by no causal tie. For there is not, in the physical aspect of the request, as a group of nerve waves, any special tendency to produce the distant movements of the fulfilling action. They depend on the entire physical situation immediately antecedent to them. (Pp. 230, 231.)

Perhaps, however, the finest and most conclusive part of Professor Herbert's work is the trenchant criticism that he bestows on Mr. Herbert Spencer's philosophy so far as that philosophy occupies itself with ontological speculation.

Mr. Herbert Spencer's doctrine of the Unknowable as the name for the inscrutable Reality we are accustomed to call God, and his protest against degrading the Incomprehensible Power by attributing to it Personality are subject to a searching and caustic analysis. We have only space for a very short extract from Professor Herbert's argument:—

> To abandon all definite conceptions of the Unsearchable on the ground that our most exalted ideas must be confessedly inadequate, instead of being the course dictated by reverence and truth, is one which leads us as far as our feet can travel in a direction exactly the opposite to that in which it is admitted we should go . . . . . conducts us to a conception rigorously emptied of all significance and bound to be kept destitute of meaning. Shall we call this reverence, or shall we call it the reverse? It is simply impossible that such a conception should awaken any feelings of veneration or worship. No man can pay devout homage to pure nothing. Does Mr. Spencer's least objectionable word—the Unknowable—suggest to us imaginable sublimities of Being, which throw into the shade the conception of God as a transcendent personal intelligence, mighty and merciful, just and true, light and love? Nay, there is a scantiness and frigidity about the philosopher's word which needs to beg a little splendour from the Christian conception to hide its chilling emptiness. That is to say, instead of exalting our ideas of the Supreme, and suggesting "a mode of Being as much transcending intelligence and will as these transcend mechanical motion," our ideas of Him have been reduced to miserable destitution, expressively indicated by the past, that *He* has become *It*. Nor can it be otherwise. If the conception is to receive any enrichment it must be filled up with something positive, and something which we know. To heap up more negatives would be but to make further exhibitions of its emptiness. (Pp. 412, 413, 414.)

The same reasoning naturally applies to Mr. Matthew Arnold's substitute for God:—

> That this emptiness of conception tends invariably to poverty and degradation of thought in regard to its object, is seen notably in the phrase of another writer, which has been widely accepted, strange to say, as an outcome of advanced intelligence. We are enjoined to regard the Unknown as "the stream of tendency which makes for righteousness." Complete vacuity of thought on the subject, though alone consistent, being, of course, somewhat unsatisfactory, we are permitted to fill up the vacancy in this manner, and for this to discard the debasing anthropomorphism of a personal God. What, then, are the ideas higher than Personality which a "stream of tendency" excites in our minds? A stream, according to Dr. Johnson, is anything issuing from a head, and moving forward with continuity of parts; and a tendency is direction of course towards any place or result. The second word does very little to enrich the first; it adds length to the expression, but hardly anything to the thought, and yet the thought might well have borne some additions. What moves forward with continuity of parts towards any place or result, suggests, of course, purely material ideas to our minds, and those of the most ordinary and unexalted kind; it is chiefly liquids which answer to the description. Of anything transcending Personality there is not a scrap or a hint. Unless it should be said, indeed, that the reference to righteousness imparted this needed element. It would rather seem to make the phrase a jumble of incongruities. . . . . On the whole, the conception of the Unknowable, which we derive from this expression, is of matter in a liquid form, so far as we may be definite (righteousness being excluded by its personal implications); . . . . and this grovelling fetish is offered to us as a suggestion of the Supreme, and in exchange for a transcendent Personality, which is rejected as degrading. (Pp. 415, 416.)

Later on Professor Herbert deals with the practical and ennobling effects on the mind which the idea of God receives from regarding Him as personal and as accessible to prayer and worship, effects testified by those who profess to believe in and to love a Personal God, and should scepticism object *in limine* to the exalted character and influence of the positive conception of God as being, in its nature, incapable of proof, Mr. Herbert makes the following just but severe reply to the objection:—

> The claim must be made which scientists properly make when outsiders presume to discuss the details of their peculiar departments of knowledge. It is impossible, they contend, for those who have not undergone a long training in a particular science to possess such an acquaintance with it as would alone qualify them to judge of it. It is equally true that those only who have known by considerable experience how the thought of God as an Almighty and Merciful Father leading, supporting, and purifying the child who seeks thus to be led, comes home to the Spirit in its changing moods and circumstances, and justifies and exalts under it all—only they can measure the power and value of this influence; and outsiders are exactly as incompetent to estimate it as the uninitiated are to pronounce upon questions of anatomy or law, and for the same obvious reason. Yet scientists who rigidly guard their own *peculium*, often pronounce on this subject, with which they refuse to become familiar, with the freedom characteristic of ignorance. (P. 430.)

We have preferred rather to indicate the outline of Professor Herbert's great argument in this book—for great it assuredly is—and, where it was possible, to allow him to speak for himself, than to indulge in any criticism of our own on the argument itself. We have the less regret for this course not only because in the narrow limits of a review in a weekly newspaper it is obviously impossible fully and satisfactorily to discuss a profound and subtle work like the one before us, but chiefly because in all its main reasonings and conclusions we are heartily at one with their author. We do not, of course, pretend to know whether any scientific man of eminence, who is also a metaphysician, such a man, for example, as Professor Huxley, will attempt an answer to Professor Herbert's work; but we do know this, that this book will have to be answered before the pretence is made that the theistic and supernatural implications of the Christian faith have been destroyed by the progress of modern thought. And until this is done, and Professor Herbert's reasoning demonstrated unsound, those who still believe in the spiritual nature of man, and in the possibility of the intimate communion between the soul and a Personal God, may be excused if they believe that reason not less than faith is on their side, and that the materialism of the present day is not more fatal to the claims of a true faith than it is to the dignity and veracity of the reason itself.

It only remains for us to add that the present work, a posthumous work, as we have already indicated, has been carefully edited by Professor Herbert's colleague, Professor Hodgson, B.D., who has performed his task thoroughly well, and has materially aided the reader's conception of the argument of the book by dividing it into chapters and sections.

## *THE SCOTCH DISESTABLISHMENT QUESTION.**

Many will remember the clarion blast with which the Liberation Society rent the air not long before Mr. Gladstone moved for the disestablishment of the Established Church in Ireland. At the moment it seemed premature; the call to arms was made ere yet the sun had risen, and the defenders of the camp perhaps complained that their slumbers had been disturbed by the bugle-call of the enemy ere ever the battle was in array. And now in Scotland this aggressive society has struck the war-note; and again we shall hear the drowsy complaint, "Too soon, too soon!" True, the organisation in Serjeants Inn has a reputation for energy and for taking the initiative, and it is possible that the appeal to which we now direct attention will stimulate the friends of religious equality and excite the holders of the Kirk; but who of those that read the signs of the times can say that the consideration of the subject of disestablishment in Scotland is premature? Two years ago even Liberationists were advocating delay and caution north of the border. Now, after, as it seems, only a few months, we observe Liberationists and Free Churchmen alike eager for the fray. The solution of a great problem surely cannot be far off when a man of the eminence of Mr. Gladstone hints at its possibly becoming a serious question for discussion in the next Parliament. In a moribund legislative assembly a revolutionary cry of any sort must be irksome; but in a new-born House of Commons the question must come, and certainly will come, to the front, whatever may occur at the hustings.

As usual with the publications of the Liberation Society, their pamphlet on the Established

* *The Established Church and the People of Scotland.* (London: Society for the Liberation of Religion from State Patronage and Control. 1879.)

Church and the people of Scotland is full of information on historical and current matters. It is written, too, with a gracefulness of style which must commend it to the dilettante as well as to politicians. Consisting of not more than between sixty and seventy pages, it is a marvel of condensation. It is divided into five parts—"The History of a Degradation," "Degradation and Intolerance," "Strength and Weakness," "The Pay," and "The Present Position"; each of which covers much ground, contains a number of accurate and clearly stated facts, and points the moral, which is epitomised on the last page—that the Establishment of Scotland is out of harmony with the principles of the age, and has ever been retrogressive or, at best, but a tardy follower of the progressive tendencies of the world. The first chapter covers the history of the Scottish Church from its establishment in the sixteenth century down to the Disruption in 1843. In this chapter we have some account of the Revolution settlement and its relation to the Church.

The next division deals largely with the events immediately ensuing upon the Disruption, and the attitude of the Establishment towards the Free Church, the writer setting himself to the task of showing that while much has been said of recent years concerning the very tolerant spirit of the Established Church of Scotland, it has been, on the contrary, throughout its history, one of the most intolerant of all the churches in Christendom. Speaking of the period immediately following the Disruption, he thus writes, in a passage which reminds one strongly of the picturesque style of the great Whig historian:—

> It is a record of godly persons, throughout the country, meeting for religious worship by the roadside, and under the hedges, in storm and snow, because the landholders belonging to the Established Church refused to grant sites either for places of worship or for manses. It would serve no purpose at the present day to give the names of the members of the great landed aristocracy of Scotland, who, under the influence of the angry and intolerant feelings which possessed the now reduced and small body to which they belonged, endeavoured to their utmost to prevent the public religious worship of the seceders. The subject was brought before both Houses of the Legislature, but was left to be dealt with by public opinion—in such a case the best of all legislative powers. Even Sir James Graham could only express the opinion, on this occasion, that "such a state of things could not in the present age be justified." The opinion of an independent observer was well expressed by Dr. Merle d'Aubigné, who after a visit to Scotland at this time, wrote that he saw things "which are not to be met with under the most despotic governments of the Continent."

In the third and fourth sections of this pamphlet, statistics and revenue in connection with the Church are examined; and the extraordinary Returns lately issued by Parliament at the instance of Mr. M'Laren, M.P., give to them a special interest, and throw considerable light upon a subject which is calculated to mislead. Compiled before the said Return was issued, our keen inquirer has had to fall back upon statistics of an earlier date, and certainly with a result which is much more trustworthy than any conclusions which could have been drawn from the remarkable statistics supplied to the honourable member for Edinburgh. The position of the Establishment in relation to the Free Churches in a few localities is indicated in the following quotation; and we would venture to suggest that if the author of this pamphlet were to analyse the new Returns with similar impartiality, and sift with the like incisive criticism, the result would be no less valuable:—

> In Edinburgh and Leith, out of a population of 193,929, the total number of attendants at the most numerously attended services of the Established Church was only 8,674, while the total attendants at the same services of all denominations were 48,886—that is to say, the Established Church was in a minority of one-sixth. And this minority was sustained, and a similar minority is still sustained, substantially, at the expense of the other five-sixths. In Glasgow it was worse. Here, out of a total number of attendants at the most numerously attended services—viz., 70,381—the Established Church could number only 14,635, the United Presbyterians alone exceeding them. Here the adherents were not a twentieth part of the population, and yet the other nineteen-twentieths had largely to sustain the worship of the one-twentieth. In Dundee, the greatest number of Established Church attendants was 6,334 out of a total of 22,019; in Greenock, 2,283 out of a total of 12,261; in Aberdeen, 3,613 out of a total of 18,569. The Highlands were as bad, or sometimes far worse. In Ross and Cromarty the Free Church alone had 20,237 attendants at one service, whereas the Established Church could number only 2,063 in the whole district; in Inverness the Free Church had 10,583 attendants, the Established only 3,790; in Caithness the Established Church could muster only 442 attendants, while the Free Church had 6,779. These are the rural districts of Scotland; for both in country as well as in city the poor have forsaken the Established Church.

We have left ourselves little space to touch on the present position, which the author considers under its ecclesiastical and political aspects. Among the many forcible utterances of eminent men whom he quotes, the most influential, of course, is that of Mr. Gladstone, who has aptly described the present position of the Established Church north of the Tweed. In "Gleanings of Past Years" he has said that "the Established Church of Scotland is in a decided minority of the population. It claims forty-two per cent., a little over two-fifths of the whole; it is allowed to have thirty-six per cent., somewhat beyond one-third. Let us take it nearly at its own estimate, and suppose it has a full two-fifths. Is it, then, so easy to justify in argument the position of an Establishment of religion for a minority of the population as to make it prudent for such a body to assume, against a clear Nonconforming majority, what has to them the aspect of an aggressive attitude?" And speaking of the Patronage Act, the right hon. gentleman adds that "by means of that Act the controversy of disestablishment, which had been almost wholly asleep beyond the Tweed, has been roused to an activity, and forced into a prominence, which may make it the leading Scottish question at the next general election, and which is not without possible moment or meaning, to a limited extent, even for England."

In concluding this remarkable condensation of facts, figures, and opinions, the writer gives a detailed examination of the population, electors, &c., of the constituencies, and argues from it that a disestablishment and disendowment candidate could, under ordinary circumstances, be carried in two-thirds of the constituencies of Scotland, and he puts the pertinent question—if that be so, why should he not be?

The question of disestablishment is certainly *the* domestic question in Scotland. It is forcing itself forward whether politicians like it or not; and the author of this excellent little *brochure* may be happy in the assurance that he has done his part in educating public opinion, and in so hastening the dawn of a happy day for Scotland—the day of religious freedom, full and complete.

## BRIEF NOTICES.

*Outlines of Field Geology.* By ARCHIBALD GEIKIE, LL.D., F.R.S., &c. Second Edition. Revised and enlarged with numerous illustrations. (Macmillan and Co.) In the month of August, 1876, Professor Geikie delivered two lectures on geological maps and instruments of surveying at South Kensington, in compliance with the request of the Lords of the Committee of the Privy Council on Education. These lectures have now been recast and extended, still, however, retaining the simple and unpretending elementary character of the original lectures. "My aim," he says, "has been to write primarily for that large and increasing body of readers who have made some general acquaintance with geology, but who, though much interested in the subject, find themselves helpless when they try to interpret the facts which they meet with in the field. The practical knowledge of which they feel the need is not, indeed, to be gained from books. It must be sought in quarries and ravines, by hillside and seashore. But hints regarding what should be sought for and how to set about the search may not be without some usefulness." This is an admirable summary of the purpose of the book, and it is well suited to answer the purpose in view. Professor Geikie's rare power of grouping facts simply, and of showing with the utmost clearness their bearing on a general principle, was never perhaps better exhibited. His language is always clear, chaste, well chosen, now and then touched with an unaffected poetry; and here it is, in our idea, as skilfully used as he has ever used it. Even skilled geologists may learn something from the lucidity and grace of the style—the one thing which is most lacking in the crowd of scientific experts. Readers will perhaps remember how Sir Roderick Murchison confessed to some envy of Hugh Miller's peculiar powers of style; and Mr. Geikie might in this respect be an object of envy to many, as doubtless he already is to some. The numerous woodcuts have been very carefully executed, and add much to the value of a valuable handbook, which is as truly masterly as it is unpretending.

*Trees and Ferns.* By FRANCIS GEORGE HEATH. Author of "Our Woodland Trees," &c. (Sampson Low and Co.) In this neat little volume are chapters from Mr. Heath's well-known earlier works reprinted, presenting what is really a complete little treatise. It is amply and well illustrated by some admirable woodcuts, and cannot fail to be of use in many quarters as an aid to those who may have read the former volumes but do not possess them, and as a pleasant surprise to those who as yet have not made acquaintance with Mr. Heath's writings. Either way, it can have only one result—to widen and to intensify the love of trees and flowers which is so valuable an element of recreation and relief in our feverish modern life. The volume is well written, well illustrated, prettily got up, and forms one of the most beautiful gift-books we have recently seen.

ILLUSTRATED BIOGRAPHIES OF THE GREAT ARTISTS. (1) *Toziano Vecelli da Cadere.* By RICHARD FORD HEATH, B.A., Hertford College, Oxford. (2) *Rembrandt van Ryn.* By JOHN W. MOLLETT, B.A., Officier de l'Instruction Publique (France). (Sampson Low and Co.) One of the imperative demands of the present time is for condensed information. The impatience of readers is almost as great as their insatiable appetite. They must sip instead of drink, they must dally with their food instead of making it a business, as in old times; they must, like the bee, pass from flower to flower, happy, if like the bee, they carry home honey by their vagrant indulgences. Publishers must cater to public tastes as they rise. Hence "Ancient Classics," "Modern Classics," "English Men of Letters," "The New Plutarch," and now this series "The Great Artists." Messrs. Sampson Low and Co. are clearly sparing no pains to make these hand-books as far as may be perfect. So far as they have gone, they have found men who are really experts. The narrative, in both the cases before us, is fluent, graceful, unimpeded by detail or digression, and the criticism is brought in skilfully as a relief. To students the carefully compiled lists of pictures will be a great boon. Mr. Mollett clearly has written *con amore* of Rembrandt. His work is in all respects precisely what such a work should be—careful, conscientious, thorough, and yet light, delicate, and attractive. We cordially recommend these volumes to the attention of all who take an interest in art, and particularly in the earlier masters, about whom it has been hitherto so difficult to get information without consulting heavy tomes.

*Old Stories Retold.* By WALTER THORNBURY. (Chatto and Windus.) The publishers have, in our idea, done well to add this volume to the "Mayfair Library" Series. It contains very quaint and skilful versions of some of the most extraordinary episodes in the history of the past and present century—wrecks, riots, trials, famines, and insurrections. Mr. Thornbury's skill as a *raconteur* is undoubted; and in some of the chapters in this work it is carried to a high pitch. Let us take as specimens these four dealing with very contrasted subjects—"The Duel between Lord Byron and Mr. Chaworth, 1765," "The Assassination of Mr. Perceval, 1812," "The Wreck of the Medusa, 1816," and "The Trial and Execution of Fauntleroy," or "Thomas Griffiths Wainewright, the poisoner, 1830" (one of the staff of the famous *London Magazine*). Even where the subjects border on the Newgate Calendar species, Mr. Thornbury's art does much to elevate them. The present volume, like the rest of the series, is very neatly got up.

We have received from Messrs. W. Blackwood and Sons four further volumes of "The Tales from *Blackwood*," New Series. These seen quite equal to the earlier ones, containing such admirable pleasantries as "Dollie and the Two Smiths," "The Lost Secret of the Cocos Group," and "A Dog Without a Tail." Among the other contents are "What I did at Belgrade," "Wrecked Off the Reff Coast," "Cousin John's Property," "A Modern Magician," "The Two Mrs. Scudamores," and "Bates's Tour"—all of them by authors of distinction, and marked more or less by a kind of playful humour which seems to be the *sine qua non* for admission into the series.

*Lectures on Preaching, Delivered to the Students of Yale College in* 1879. By MATTHEW SIMPSON, D.D., Bishop of Methodist Episcopal Church, New York. (R. D. Dickinson.) These, perhaps, will not be considered to be the ablest of the now celebrated Yale Lectures on Preaching, but they will be found to be of the most useful. They are characterised by a pervading common-sense, very happy and sometimes humorous illustrations, a plain, direct, but very effective style. And, besides, they are altogether free from that most offensive dogmatism of opinion which insists upon one's own advice being the very best and most suitable to all persons and all circumstances. Because Dr. Simpson rises about four in the morning, he doesn't think that it would be wise for every one to do the same; because he takes no supper he doesn't denounce everybody who indulges in that, to some, most pleasant of meals. But he is very happy in practical suggestions of all kinds, many of which can hardly fail to be of signal service. A preacher for fifty years, he has thrown all the results of the widest and most varied experience into what he has to say. The most powerful address of the whole series is that on "Is the modern pulpit a failure?" in which

there is some uncommonly hard argument and hard hitting in the most vigorous style.

*Sermons of the late Rev. J. M. Newland.* With a Brief Sketch of his Life. Edited by GEORGE W. JOYCE, Congregational minister, Farnham. (Elliot Stock.) Mr. Newland appears, from this volume, to have been a man of remarkable zeal in the Christian ministry, and to have achieved in it no small spiritual success. At Woolton, Bournemouth, Tavistock, and Newport, Isle of Wight, he seems to have spent himself with labour, and to have left, in each place, the reputation of a devoted and faithful minister. The sermons printed in this volume are marked by great ability, and, if Mr. Newland was accustomed to preach such sermons, Nonconformists have lost in him one who had the promise of taking high rank in the pulpit. The profits of this volume, which is well edited by Mr. Joyce, will, we are told, be given to Mrs. Newland.

*Jesus the Messiah.* A Narrative Poem, etc. By G. CHRISTOPHER DAVIES. (Provost and Co.) We are obliged to say that we prefer the story of the Saviour's life as given in the Gospels to Mr. Davies's paraphrase. His rhyming is easy—that cannot be denied—and he sticks pretty closely to the text, but he does not improve it. He justifies the publication of his book mainly because "to the great majority of men the Christian religion is a jumble"—which we scarcely think he proves to be the case. The attempt he has made is, from his own point of view, praiseworthy, but, from our point, mistaken.

*Norstone; or, the Rifts in the Clouds.* By M. E. HATTERSLEY. (Griffith and Farran). Miss Hattersley has written a good tale for boys, with a mystery in it, and with some originality of general construction; but, unlike Mrs. Henry Wood, who is one of the best constructors of a plot, she has given the clue to the mystery at the very beginning of her tale. Of this we may say, that Norstone is a cathedral town with a cathedral school. One of the boys—a chorister—is apparently the grandson of an old washerwoman, and gets snubbed and bullied in consequence, although the higher order of boys esteem him for his manners and character. He turns out to be, not the grandson of a washerwoman, but the son of an earl, stolen by the woman. The *denouement* at the school is very happily described, and one or two of the characters are drawn with fine vigour of outline, especially the farmer who wouldn't have his boys go to school with a washerwoman's grandson. Miss Hattersley can hardly fail to succeed in the line she has chosen, and may, indeed, succeed in a higher one.

*A New Series of Annals of the Early Friends.* By FRANCES ANNE BUDGE. (Samuel Harris and Co.) These are remarkably interesting sketches of some of the first followers of George Fox—viz., Richard Davies, Isaac and Mary Pennington, Alexander Jaffray, William Crouch, John Whiting and his friends, John Burnyeat, and Thomas Chalkley. Miss Budge writes with strong sympathy, but also with accurate and often very minute knowledge. To come into contact with the lives of such men as those before us is to get spiritual strength and vigour. All who are interested in the ecclesiastical history of England should know of them.

We are glad to receive from Messrs. Morgan and Scott a set of tracts by Mrs. G. S. REANEY—narrative tracts for general distribution. Those before us are far better than most of their kind, and should, when judiciously used, be effective.

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The letters of the lately-deceased Madame Patterson-Buonaparte are about to be published by the Scribners of New York. It is a fact, of which no mention was made at the time of her death, that Madame Patterson-Buonaparte was attended on her death-bed, at her own request, by Mr. Moody, the Chicago evangelist.

The last survivor of the nieces of Sir Walter Scott, of Abbotsford, has just passed away at the age of sixty-eight. The lady was Mrs. Elizabeth Charlotte Peat, widow of Major Alexander Cumine Peat, C.B., of the Bombay Engineers, whom she had survived about twenty years.

The National Federation of Liberal Associations is about to issue an important series of pamphlets on current political questions. The first will be from the pen of Mr. James Howard, president of the Farmers' Club, and formerly member for Bedford, on "The Relations of Landlord and Tenant."

Having purchased the copyright of David Roberts's "Holy Land," Messrs. Cassell, Petter, and Galpin are about to publish the work in monthly parts. Great care is being taken to secure an accurate reproduction of the plates, for which purpose the illustrations are being re-drawn from the original folio edition. The same firm have just brought out a comprehensive work on "Dairy Farming," by Professor Sheldon.

## THE IRISH UNIVERSITY DEBATE.

*(By a Spectator in the Gallery.)*

The Order Book of the House of Commons having been cleared of preceding notices, The O'Conor Don had Wednesday last all to himself, though neither the hon. member for Roscommon, nor perhaps a single member then in the House, could hardly, for several hours to come, have expected the subsequent turn of events. Dreary Wednesdays have been plentiful this session, but from the aspect of the galleries, and the considerable attendance of members even as early as twelve o'clock, a lively sitting was evidently anticipated. In the gallery over the clock were a score or more of persons whom we took to be Irish ecclesiastics and journalists watching the fate of a bill in which they were naturally deeply interested. Report said they had crossed St. George's Channel only the night before.

It may be remembered that the debate on the second reading of the Irish University Bill was commenced as far back as Wednesday, May 21, and, after a declaration from the Chancellor of the Exchequer adverse to some of the chief features of the measure, was adjourned. The month's interval materially altered the surrounding circumstances, and the increased public interest in the subject was indicated on Wednesday last by the petitions on either side, the presentation of which occupied some time. The debate was resumed by Mr. Synan, one of the more moderate of the Irish Liberals, who spoke for forty minutes with much energy and elaboration, and some point. The hon. member replied to many of the arguments previously urged against the bill, and took occasion to repudiate with scorn the compromise suggested by Lord Edmund Fitzmaurice—the affiliation of a Roman Catholic college to the Queen's University—which could only be brought about, he said, in the millennium so much desired by the hon. member for Merthyr. And here it may be said that Mr. Richard was the subject of Mr. Synan's pressing attentions, and that if he had been just in front, instead of behind, the energetic Irish orator his hat might have sustained irreparable damage. Mr. Synan complained of the Protean character of the opposition offered to the bill by persons who had no common bond of action; described the Queen's Colleges as an egregious failure—some 300 Roman Catholic [art] students in a country where eighty per cent. of the population were of that persuasion; quoted Mr. Gladstone's statement that Ireland had not a single educational institution in harmony with the feelings of the mass of the population; and vehemently contended that for "100" Irish members, unanimous on a question that concerned them alone to be beaten down by English, Scotch, and Welsh members, by the mere weight of numbers, was practically a repeal of the Act of Union! Because the bill allowed, though it did not provide for, the teaching of Catholic Christianity, their opponents would have no Catholic Christianity in Ireland. He appealed with great relevancy to hon. members who had besought and received the aid of the Irish members in support of denominational education when Mr. Forster's bill was before Parliament. Mr. Synan denied that they were splitting the Liberal party, or that such an attempt would be made by the Irish members, but a "nameless publication" had demanded that they should be ostracised—an exaggerated allusion probably to some remarks which have appeared in the *Nonconformist*. Finally the hon. member, who spoke very much in earnest, and was cordially cheered by the Irish members around him—most of them sit on the Opposition side below the gangway—appealed to the front bench opposite, and asked, amid a good deal of laughter, if that were a Government before him, or only a collection of individuals. If the former, they had only to urge their supporters behind, and they would send a message of peace to Ireland.

Mr. Macartney, the Conservative member for Tyrone, followed with a sensible and forcible speech. He soon disposed of Mr. Synan's one-sided statistics by detailed facts which went to show that the attendance of Roman Catholic students in the Queen's Colleges had gone on increasing notwithstanding persistent opposition, and he challenged the hon. member to mention a single case in which proselytising had been attempted. They were told that the bill before them was not connected with religion at all; but that was the very objection made by Roman Catholics to the Queen's Colleges. Were they not called "godless colleges"? Would hon. members opposite tell him they were going to establish other godless institutions to stand side by side with the Queen's Colleges in Ireland, at an expense of 1,500,000*l.*, resulting from the disestablishment of the Irish Church—a fund which was not to be used for any purpose that might become matter of religious discussion? Of the members for Ireland at least one-third, being on that side of the House, were opposed to the bill. What then became of their boasted unanimity? Mr. Macartney also showed that according to the measure now before them it would not be long before three-fourths of the governing body of the new University would be Roman Catholics—in fact the institution would be a place to which no Protestant would dream of sending his sons.

To Mr. Macartney succeeded Dr. Lyon Playfair, the representative of Edinburgh University, who, speaking from the table to an augmented audience, seemed for a time to be arguing in favour of the bill. He contended that there was a distinct grievance—the present arrangement for University education not giving fair play to the Roman Catholics of Ireland, which, being a poor country, ought to have greater facilities for higher education than rich ones. As though with an eye to threats anent the Scotch estimates, the learned member boasted that not one of his 6,000 graduate constituents had expressed to him any dissatisfaction against the bill; showing that there was no religious prejudice on the subject. Then Dr. Playfair began to analyse the bill, going over some old points and stating some new ones—such as that there was nothing that would exclude Maynooth from the pecuniary advantages of the scheme, which, with the other Roman Catholic seminaries, might be further endowed for theological purposes. He did not himself object to the Catholic University on College Green, but with 200 students it could under the bill receive some 17,000*l.* per annum. Then there was no limit to the probable affiliations. There were eighteen diocesan colleges in Ireland, any one of which could come under this rule if they worked themselves out of the Intermediate Education Bill. When legislating for a poor country like Ireland it was important not to fritter away the endowments which existed for educational purposes in order to endow strictly theological academies to be managed by Roman Catholics. And then came the learned member's important declaration — somewhat inconsistent though with what had gone before—that there were "abundant means for educating Roman Catholics in Ireland without passing this bill," followed by a protest against placing higher education under ecclesiastical authority. Very large changes would be necessary if the bill should go into committee; and, in the end, Dr. Playfair, after a strong protest against the examination mania of the day, declared himself unable to support a measure which proposed, practically, to constitute a purely theological academy in Ireland.

The first member to speak from the Ministerial front bench was Mr. Gibson, the Attorney-General for Ireland, who presented himself, not as a member of the Government, but in the interests of Dublin University, which he represents. He did not agree with Dr. Playfair that the bill would inflict no injury on existing institutions. It would inflict "damage—obvious and immense damage"—on the Queen's Colleges, from which students would withdraw to enter the new University, so great would be the inducements. It would also seriously injure Trinity College—for the new institution would become the richest and most unfettered in Ireland. It would have quite an income of 60,000*l.*, as he took some pains to show, that would be at the disposal of the Senate, which was to be constituted in so objectionable a manner. The income of the Queen's University was at the most 36,000*l.* a year; Dublin University about 40,000*l.* The fees in these cases were comparatively high; there were none whatever provided for in the new University, from which the students in the old institutions were entirely excluded, although the prizes of Dublin University were often carried off by Oxford and Cambridge men, and it was now thrown open to all comers, whatever their religious belief. He thought the principle of result fees as applied to professional schools was novel and dangerous, and it was his conviction that if one of the medical licensing bodies in Ireland were allowed result fees, and so given exceptional privileges, the remaining medical schools would be completely ruined. It would empty the professional schools of the other two Universities, for it would be impossible for these institutions to compete with a new University possessing the attraction of such extravagantly large prizes. The bill and its prizes would also, he held, have the effect of drawing away from existing institutions many of their students in arts, and he was quite unable to give it his support.

After a quarter of an hour's interval for refreshment, during which the House was nearly empty, and hon. members congregated in the lobby and eagerly canvassed the incidents of the debate so far and the prospects of the expected division, Mr. E. A. Leatham rose amid no little curiosity, though it was pretty widely known that the hon. member, spite of his Liberation tendencies, was strongly in favour

of The O'Conor Don's scheme. Although he evidently felt the force of Mr. Gibson's damaging criticism, the hon. member announced that he should support the bill, not as granting all that Roman Catholics desired, but as "a compromise." Mr. Leatham, who spoke with animation and was much cheered by the Irish members about him, contended earnestly for such an education as the Roman Catholics could accept, and *because* he was a stickler for religious equality he could not refuse their claim. They might think the objections to united education untenable, but they were conscientiously held; and when prejudices were the prejudices of a whole nation they almost rose to the dignity of principles, and demanded the respectful consideration of statesmen. Roman Catholics attached extreme importance to the belief in particular doctrines, and objected to their sons being plunged into an atmosphere of Protestantism. Was that unreasonable? What became of the Nonconformity of the sons of Nonconformists at Oxford and Cambridge? The atmosphere of the place was too strong for them, and many "were now adorning the pulpits of the Church."

Mr. Maden Holt, who spoke from the Ministerial side below the gangway, has been a strenuous opponent of The O'Conor Don's bill, and his adverse arguments were put with force and moderation, though his speech was, to a considerable extent, read from a manuscript in his hand. Some Irish member cried "read," but was silenced by judicious friends around him. While not accusing the Government of coquetting with the Irish Catholics, Mr. Holt said that their opponents would be glad to see them meeting Irish obstruction by concessions to Ultramontane claims, in the belief that they would thus go to the country "with a shattered party and a damaged reputation"—a neat way of expressing his own view. Mr. Holt made a good point by quoting from an official report of the Minister of Public Instruction in Italy as to the miserable secular instruction given in colleges and seminaries under the control of the priesthood in that country. The hon. member is an earnest Protestant, and as he represents North-East Lancashire, which the friends of Lord Hartington covet for their leader, this may possibly be, for a time at least, his last considerable speech in Parliament. He and his colleague, Mr. Starkie, are under notice to leave, and probably the Liberals have the power to eject them.

Mr. Richard, who had more than once tried to catch the Speaker's eye, was now successful. His speech could hardly have been better timed, better delivered, or better listened to — the remarks of Mr. Leatham having piqued curiosity to hear what a fellow Dissenter of more authority might have to say in reply. He began with a logical home-thrust. The views of his hon. friend would justify a proposal to take the remnant of the revenues of the Disestablished Church and apply them to the endowment of the Catholic priesthood. He was equally happy in respect to the presence of Nonconformists at the English Universities, expressing his belief, which is based on notorious facts*, that the immense majority of the young Nonconformists who had been sent to the Universities have bravely held their own in religious matters—adding, amid considerable cheers, if they could *not* resist adverse influences, let them go, for he had no faith in the virtue that shrank from being tested. The hon. member for Merthyr then went on, in clear and emphatic terms, to show how perfectly consistent Nonconformists in general and himself in particular had been in this matter of education, though as much could hardly be said for hon. gentlemen opposite. Nonconformists could certainly say:

Let the galled jade wince, our withers are unrung.

* Dr. M. Robertson, in reference to this subject, and by way of reply to Mr. Leatham, says:—"I happened to come up to Cambridge about the time the University Tests Act came into operation, and I have been rather intimately connected with the Nonconformists in the University ever since. I am not in a position to speak as to the Wesleyans, though I was told by one of their ministers that a large and an increasing proportion of their students remain firm to the peculiar principles in which they are trained. But as regards the University men who came up here as avowed Nonconformists, the effect of their residence here has always seemed to me to be just the reverse of that described by the member for Huddersfield. I have known a large number of such men who have passed through the University course during the last eight years, but I do not know of one of them who is at present adorning a pulpit in the Established Church. In one or two instances men who belonged to Nonconformist families have taken orders; but these men had lost all sympathy with Nonconformity before coming up here, and therefore could not have succumbed to the 'atmosphere of the place.' As regards the mass of the men, I maintain that no sturdier Nonconformists could be found anywhere. Mr. Leatham may be interested to know that they have formed amongst themselves a vigorous little society called the Cambridge University Religious Equality Society, which keeps a fairly vigilant eye on all matters affecting religious equality. He may also be interested to know that this society condemns The O'Conor Don's Bill, as a disguised attempt at denominational education. He will no doubt also be relieved to hear that so far from succumbing to the Episcopalian atmosphere the Nonconformists have made inroads in the ranks of the Establishmentarians, several members of the Religious Equality Society being members of the Church of England who disapprove of the interference of the State in religious matters. It may be that Mr. Leatham may be able to justify his remarks by a reference to Oxford, which I believe is rather famous for perverts of one kind and another. But he will not be able to justify it in the form in which it was made."

With force and persuasiveness Mr. Richard put some of the objections to The O'Conor Don's bill in a new light, and while declaring that he would give the Roman Catholics everything he would consent to accept for himself, he said that Nonconformists as well as they had special views and theological institutions, but would be ashamed to ask the House to subsidise them on the plea that along with ecclesiastical and theological some amount of secular learning was also imparted; and if any Government were to propose to endow them out of the public funds remonstrances would soon come from the Nonconformists of the constituencies. But Mr. Richard went a step further. He showed how a dead set had from the first been made against the Queen's Colleges by the Romish priests, who were inspired by a foreign and alien influence; that the bishops had demanded as of right to be placed at the head of Roman Catholic education in Ireland; that some years ago the Pope had expressly enjoined the clergy to use their best efforts to keep youths away from the colleges objected to; and finally, parents, guardians, and young men who offended the Head of the Church in this matter were not to be admitted to the sacrament of the Eucharist. The Romish hierarchy would have no compromise. Nothing, said Mr. Richard in conclusion, would satisfy them but a system endowed by the nation and controlled by the priesthood, and against such a system he for one would earnestly protest; and the cordial cheers with which he was greeted on sitting down showed that his arguments, put with so much ease and emphasis, had produced a marked effect.

Sir W. Barttelot, who followed, is a county member of some consideration on the Conservative side. He supported the views of Mr. Holt with great fervour, declaring the reason why the two front benches had vainly failed to settle the question was because the majority of the people in England and Scotland, and a large class in Ireland, were determined that it should not be settled by the endowment of Roman Catholicism in Ireland; and he could not for a moment suppose that any Parliament would allow the funds of the Disestablished Church to be dealt with, not as the House might order, but according to the dictation of others. Though the subsequent speaker somewhat sneered at the hon. baronet's confident assertion, there is little doubt that he and his Protestant colleagues did early in the session prevent the Government from proposing such a settlement as the Roman Catholics might have accepted.

The rising of Mr. W. E. Forster brought an accession of members in the belief that he was about to explain the prevalent, though not unanimous, view on the front Opposition bench. The right hon. gentleman was in good voice, and spoke with less reserve and more animation than usual. He took the bull by the horns. The line he intended to take was at once indicated by his assertion that this was more an Irish than an educational question. They were, he thought, face to face with a real Irish demand—the demand being this, that the large majority of Roman Catholics in Ireland, and consequently the large majority of Irishmen, wanted University training and the combination of secular and religious education. The present state of things was in reality enforced religious disability. It was not a party question. The real question was—how legislation for Ireland by this Parliament ought to be conducted; how the Union which we all wished to preserve could be cemented. He believed justice and policy to be on the side of the hon. member for Roscommon, and that we might find Ireland less easy to govern if the power of the priests were entirely destroyed. Naturally the Irish members were very much stirred up by these utterances. Their faces beamed pleasure, and again and again they cheered Mr. Forster. It is important in respect to the future as well as the present that the views of so influential a member of the Liberal party should be clearly understood. The member for Bradford would go far beyond anything that, up to this debate, had been indicated by the Government. He is even prepared to defend the application of a part of the Irish Church surplus to the "promotion of high education," including, as we gather, under that object, the grant of State aid to Roman Catholic colleges. He does not think, he says, that it would be a "breach of faith" to do this; adding that, if it were so, "a very large portion of the House had already committed that breach of faith, inasmuch as The O'Conor Don's bill only proposed to do precisely what was done last year, and what Mr. Gladstone had proposed to do in his University Education Bill." Mr. Forster declared himself ready to vote for the second reading of The O'Conor Don's bill; though in so doing he should "vote for its principle and its principle only," understanding that principle to be that "the religious convictions of Roman Catholics were to be no bar in the matter of University education, and that State aid should be given to promoting secular teaching and secular teaching only, in a Roman Catholic college as it was given in other colleges." To prevent "secular endowment" from being converted into "religious endowment" was, he thought, "work for the committee," and no Government could omit the safeguard of a Conscience Clause. In the course of his speech, he indicated some preference for the plan of Lord E. Fitzmaurice to affiliate the Roman Catholic colleges to the Queen's University, but they *must* give State aid to the former as well as the latter. Otherwise the proposal would be "a perfect mockery." The right hon. gentleman urged the Government to take up the question seriously and at once, but he feared they would not. He wanted to know—and put the inquiry with emphasis—whether early in the year, on behalf of a man in very high authority—no less a person than the Lord-Lieutenant—an intimation was not sent to a gentleman having the confidence of Roman Catholics [Mr. Butt] to ask whether a bill almost precisely the same as that bill would receive their support? At this the Irish members greatly cheered; also when Mr. Forster strongly urged a division that day.

It was now five o'clock, the House was full, and the whippers-in, in a state of blissful ignorance of the unforeseen, were plying their vocation in the lobby. Mr. Cross—the Chancellor of the Exchequer having a cold—was at the table, and in his rapid, unimpressive way, declaring the views of the Government to a listening House. They objected to the bill because it created a third University; they objected to any meddling with the Irish Church surplus for such a purpose; and they objected to theological endowment—the whole tenour of modern legislation being the other way. But there was a manifest grievance, and the bill of The O'Conor Don had aroused public interest in the subject. Recently, also, the question of a University for the North of England had been brought before them; and though he did not wish to anticipate the advice which the Government would give to the Crown, still it was a question for consideration in connection with the granting of a fifth University to England whether the claims for Ireland should not also be considered. In all the circumstances, the Government thought that this was a question on which it was desirable that their views should be placed on record; and, said the Home Secretary in a low voice, as he was about resuming his seat—the Lord Chancellor will bring in a bill next day in another place!

The announcement fell like a bombshell on the House, and hon. members gathered in groups to discuss this unexpected incident. In the midst of the hum of conversation, Mr. Morley, who had several times failed to catch the Speaker's eye, rose on one of the back benches on the Opposition side, and, as far as could be ascertained, said that though he could not support the bill in its present form, he should be glad to see it so altered that there might be a satisfactory settlement of the difficulty, and the hon. member indicated the lines on which he thought they should proceed.

The O'Conor Don, taken by surprise—and Mr. Cross's statement was evidently unpalatable to the Home Rulers about him—now moved that the debate should be adjourned. Lord Hartington, under the new circumstances, deprecated a division, and Mr. Newdegate urged it, thinking the bill ought to be at once rejected. After Mr. Cogan had spoken for some time in dumb show, Sir W. Harcourt improved the occasion. They had spent a day in useless debate, and yet the Government complained of waste of public time—a sally which evoked the loudest cheer heard during the sitting; the Irish members being quite uproarious. Sir William wanted to know whether the measure spoken of was "a ten minutes' bill," framed to meet the exigencies of the debate which had arisen that day, or a well-considered measure which the Government had had in their pockets for a long time? If it was a ten minutes' bill he did not know what to think of the sagacity of the Government; but if it was a well-considered bill he did not know what to think of their candour. To which the Chancellor of the Exchequer—who by the way looks much worn by the fatigues and vexations of a harassing session—replied by repeating with some variation what Mr. Cross had said, expressing his indifference to a division, but declining to find another day if the debate should be adjourned. Then Sir J. M'Kenna rose, and was proceeding to speak, when, it being a quarter to six o'clock, the debate stood adjourned in accordance with the rules of the House. There was a rush to the lobby, where for some time hon. members eagerly exchanged views on the sudden announcement of the Government and its ulterior consequences.

## MR. H. RICHARD, M.P., ON THE O'CONNOR DON'S BILL.

The following is a full report of the speech of the hon. member for Merthyr in the House of Commons on Wednesday last:—

Mr. RICHARD: I confess that I listened to the speech of my hon. friend the member for Huddersfield with no little surprise. I do not in the least impugn the perfect purity of his motives, or wish to insinuate that he is moved, by the course he has taken to-day, in separating himself from his political friends by any electioneering purposes. But how he can reconcile the speech he has made with the Nonconformist principles which he has so often and so eloquently advocated wholly passes my comprehension. It seemed to me that his speech went entirely in favour of denominational education—(Hear, hear)—and, as the hon. and learned gentleman opposite has said, for concurrent endowment. I do not see how, on the principles which my hon. friend had laid down, he could resist a proposal to take the remnants of the fund accruing from the disestablishment of the Irish Church and apply them to the endowment of the Roman Catholic priesthood. When my hon. friend said that those who opposed this measure had more regard to the effect it might have upon their Protestant propa-

ganda in Ireland than for what was just, I venture to say that he made an utterly unfounded imputation. (Hear, hear.) His hon. friend had justified the reluctance of the Roman Catholics to send their children to the Queen's University by the alleged experience of the Nonconformists in the English Universities. He said that the results of the Nonconformists sending their sons to the Universities was that their convictions as to the faith of their fathers had been undermined. I utterly deny the accuracy of that statement. (Cheers.) I believe that in the immense majority of cases the young Nonconformists who had gone to Oxford and Cambridge had bravely held their own in religious matters. But if it were otherwise, if Nonconformists could not stand against the arguments which might be brought to bear by those who were the advocates of Establishment, why let Nonconformity go. (Hear, hear.) I do not admire what Milton calls "a fugitive and cloistered virtue," which is afraid to come into the open field when truth and error are in conflict. I therefore regret to hear our Roman Catholic fellow-subjects declaring that they could not avail themselves of the advantages of mixed education because they were afraid that if they did so their young men would no longer adhere to their faith. I wish I could convince hon. gentlemen from Ireland by whom I am surrounded, how sincere is the reluctance, I might almost say the pain, I feel in being obliged to oppose them on a matter that is so near to their hearts as this University Bill. If any proposals had been laid before us that I could have supported with any show of consistency, I was prepared to lend a willing and indulgent ear to such proposals, in the hope that this difficult and perplexing question might be finally settled. But I cannot accept this measure without practically repudiating principles which I have professed and proclaimed all my life, and recanting everything I have said in this House ever since I have had the honour of a seat here, whenever questions connected with education have come up for discussion. What are those principles which we Nonconformists have always avowed? I don't know that I can explain them better than in the words of my right hon. friend the member for Birmingham. He was speaking in this House many years ago, when the Education Bill of Sir James Graham was before the country. The Nonconformists had opposed that Bill on account of its strongly denominational character. Their agitation against it had been stigmatised in the House by a distinguished man as "the clamour out of doors." Adverting to that phrase, my right hon. friend said :—

> "Just recollect, when the whole Nonconformists are charged with clamour, what they mean by being Nonconformists? They object, I understand, at least I object, to the principle by which Government seizes public funds in order to give salaries and support to the teachers of all sects of religion or of one sect of religion; for I think one plan as unjust as the other. Either the Nonconformists hold this opinion, or they are a great imposture; they object to any portion of the public money going to teachers of religion belonging either to the Established Church or to Dissenting bodies; they object to receiving it themselves—their very principle is that the Government has no right to appropriate public funds for the purpose of religious instruction."

That is the principle on which I take my stand. I can assure my hon. friends from Ireland, for myself, and I believe I am correctly interpreting the sentiments of the Nonconformists if I associate them in the assurance, that we have not moved in the course we are taking on this occasion by any "No Popery" feeling, by any bigoted hostility to the Roman Catholics or the Roman Catholic Church. No doubt, ecclesiatically, we, the Nonconformists, are at the furthest remove from the Roman Catholic Church. Nor do I affect to believe that the points on which we differ are trivial and unimportant. On the contrary, I think they are of the gravest character in their influence not only on religious, but on political and national life. But we Nonconformists have always maintained that however widely we may differ on such matters from our Roman Catholic fellow-subjects, they are entitled to perfect equality of civil and political rights with ourselves. And we have always aided them in acquiring and maintaining those rights. When they were engaged in the struggle for Roman Catholic emancipation we stood loyally by their side, and contributed in a considerable degree to the success of their agitation. (Hear, hear). I am anxious to make this point clear, because a few years ago, a very able and distinguished man, Lord O'Hagan, in pronouncing an eloquent eulogy upon the character and services of Mr. O'Connell, stated incidentally, but quite mistakenly, that the Dissenters were opposed to Roman Catholic emancipation. I think I can disprove that allegation by the most conclusive evidence. At that time there were in existence two bodies which might claim to be emphatically representative bodies of Nonconformists. One was the deputies of the Three Denominations. The other was the board of Dissenting ministers of the three denominations, Presbyterians, Independents, and Baptists. Both these bodies petitioned in favour of Roman Catholic emancipation. The petitions of the latter body were raised into great prominence by the speeches made on their presentation in the House of Commons by Lord John Russell and in the House of Lords by Lord Holland. If the House will permit me I will cite two or three sentences from the speech of Lord Holland on that occasion. After stating who the petitioners were he said :—

> They were distinguished for their attachment to the reigning family. They were decidedly opposed to the errors of the Church of Rome. They had always been keen in detecting anything like an approach to civil or ecclesiastical tyranny, and the first to expose and defeat the attempt. Such were the men who now approached their lordships, praying them to extend the principles of civil and religious liberty to all classes of His Majesty's subjects. He would confess that if he required any new fact to render him favourable to the great measure of Catholic emancipation, if he required any authority to induce him to support that cause, the authority of such men would weigh more with him than that of almost any other body of men in the kingdom.

If any additional evidence were required it might be found in the language of Mr. O'Connell, who in 1829, the year after Roman Catholic emancipation, came of his own accord to a meeting of Protestant Dissenters held in the City of London and used these words :—

> I have come here as the representative of the warm-hearted feelings of the people of Ireland. I stand here, in the name of my country, to express our gratitude, in feeble but in sincere language, for the exertions made on our behalf by our Protestant Dissenting brethren. I have come here to express my thankfulness for the support which they have given to the great cause of my country.

And ever since we have also helped them in their endeavours to assert their rights. My honoured friend, Mr. Miall, was one of the first to call attention in this House to the evils of the Irish Church Establishment, and there were no more strenuous advocates of the disestablishment of that church than the whole body of Nonconformists, and that expressly on the ground of its injustice to the Roman Catholics of Ireland. But certainly we did so with no intention or expectation that the funds of that church were to be handed over piecemeal to another church. (Cheers.) The best proof I can give that I am not opposing this measure from any sectarian motive is to point out to the course I have always taken when bills for English and Scotch education were before the House. I resisted strongly and consistently the denominational character given to those measures. And for myself I can say with all sincerity that if every penny of the money proposed to be dealt with under this bill were to go, not to Roman Catholic, but to Episcopalian, Presbyterian, Methodist, or Congregational colleges I should none the less strenuously oppose it. (Cheers.) My objection is not that the money should pass to Roman Catholic institutions, but that it should pass to sectarian institutions. (Cheers.) There may be hon. gentlemen in this House who may find it difficult and embarrassing to indicate their own consistency in this matter. When hon. gentlemen opposite were strenuously contending for denominational education in England and Scotland, we did not fail to warn them that the time would come when they would have to confront this Irish question, and might be then placed in a position of considerable perplexity. (Cheers.) It is not for me to find an apology or justification for them. But we have nothing to reproach ourselves with. "Let the galled jade wince, our withers are unwrung." (Laughter and cheers.) We have not swerved from our consistent protest against endowing religious opinion with public money, against promoting sectarian education by authority of law. At the same time I am bound to say that the argument from English and Scotch precedent does not hold good to the extent that is sometimes assumed. It does not hold good at all as respects the higher education. (Hear, hear.) So far from confining and extending sectarian education in Universities and colleges, the whole tendency of our legislation has been to unsectarianise these institutions, to make them less denominational and more national. (Cheers.) And even in regard to primary education, though that is far more denominational than I like, there is in the introduction of the conscience clause a distinct and formal recognition of the fact that schools receiving public money are not to be exclusively and purely sectarian. But it may be said—This bill is not an endowment of sectarian education. Well, let us see. No one pretends to deny that the affiliated colleges into whose hands will pass by far the greater part, I believe the whole, of the money proposed to be appropriated, will be denominational institutions of the most pronounced character. Well, what does the bill propose to do to these institutions? It first gives rewards in the form of exhibitions, scholarships, and fellowships to the students trained in them, and to that I, for one, have not the slightest objection. But it goes much beyond that. It pays directly to the institutions themselves result fees for all the students brought up within their walls who pass examinations. It pays lecturers for teaching the students. It pays for providing and keeping in repair colleges, museums, and laboratories for the use of those institutions. And this is done, observe, by grants that are final and absolute, without the protection of a conscience clause, without power of revision or control by Parliament, without the right of inspection by the State, without which no public money has ever been given to educational institutions. (Cheers.) And to tell me that after all this you don't endow these institutions is really to make a demand on one's simplicity or credulity which I cannot yield to. It may be said that you only pay for the secular education given in those institutions. Those who say that do not understand what the essential theory of Roman Catholic education is. No Roman Catholic will say it, for the very gist of their contention is that there ought not, there must not, there can not be any separate secular instruction; that all knowledge and learning must be saturated with Catholic teaching—(Hear, hear)—so that hon. gentlemen must not try to pacify their consciences on the plea of only paying for secular instruction. I am willing to give Roman Catholics everything that I would accept for myself. The Nonconformists of this country have a considerable number of denominational institutions of their own, where they teach their own theological and ecclesiastical views. But they support those institutions out of their own pockets, and they would be ashamed to come to Parliament to ask for a grant of public money to support those institutions on the plea that along with those theological and ecclesiastical views they teach also some amount of useful secular knowledge. If such an impossible thing could be imagined as that the present Government, or any Government, should come down to this House and propose an endowment for those Dissenting denominational colleges, I am confident that not a fortnight would elapse before every member of this House that has Nonconformists among his constituents (and there are none who have not some), would be overwhelmed with letters and petitions from those Nonconformists praying to be saved from that degradation. But I should be wanting in candour if I did not add that apart from these objections, which, I urge, are the special grounds of my principles as a Nonconformist, there are other objections I feel to this measure, though I don't wish to implicate anyone else in the avowal I am about to make. I object to this bill because its tendency, I may fairly say its object, is to place the education of the youth of Ireland wholly under priestly influence, and that influence deriving its inspiration from a foreign and alien source. (Hear, hear.) No one could have studied the history of this question of Irish education without finding that the difficulty has always been here. I believe that if the Irish people were let alone they had no objection to avail themselves of the mixed education offered to them. When Mr. Stanley, afterwards Lord Derby, brought his scheme of national education before this House, the leading Catholic representatives, including Mr. O'Connell, Mr. Shiel, and Mr. Wise, accepted it with satisfaction and gratitude, and I believe the Queen's Colleges would have been accepted by all, as they were by some, were it not a deadset had been made against them by the Roman Catholic hierarchy and priesthood. (Cheers.) That this opposition sprang, as I have said, from an alien and foreign source is clear from the distinct utterances of the Roman Catholic prelates themselves. Monsignor Woodlock, rector of the Catholic University, writing in 1866, with regard to a proposed affiliation with Queen's University, to the Catholic author of a lay University scheme, says :—

> Permit me to say that I think you have fallen into two or three mistakes. First, in supposing that the bishops would for an instant entertain the thought of affiliating their University to the Queen's University as at present constituted. . . . . Where is the line to be drawn in a system of affiliation? I answer, It is to be drawn so as to secure for the Catholic University the position he is entitled to at the head of the Catholic education in Ireland. *Less than this the Sovereign Pontiff will not sanction.*

In a pastoral of Bishop Derry in 1865 :—

> Our Most Holy Father has caused to be sent to all bishops a list of the more remarkable errors condemned by him in the course of his Pontificate. To one or two only of these errors do we mean to call attention. They relate to education; and it may be observed that no one thing appears to alarm the Holy Father more than the false principles on which it is sought to found educational systems. He sees the conspiracy that has been organised to withdraw the education of youth from the influence of the Catholic Church. . . . It *is expressly enjoined on us* to use our best efforts to keep youths away from colleges of that description. Parents and guardians of young men are to understand that by accepting education in them for those under their charge they despise the warnings, entreaties, and decisions of the Head of the Church. Adhering to the discipline in force in this diocese, we once for all declare that they who are guilty of it shall not be admitted to receive the Holy Sacrament of the Eucharist or of Penance while they continue in their disobedience.

Far be it from me to say one disrespectful word of the Head of the Roman Catholic Church. I feel no such disposition, and if I did it would be unpardonable to indulge it in the presence of so many gentlemen who hold his office and character in so much reverence. But perhaps I may say this without offence, that we as a Legislature owe him no allegiance, and I confess I don't relish the idea of our legislation in this House being controlled and dictated by a foreign sacerdotal power. (Hear, hear.) It had been said that we ought to make concessions. Well, I am willing to make concessions, but they ought not to be one-sided. At present the attitude of Irish members and of the Roman Catholic hierarchy by whom they are controlled is one of unbending and uncompromising exaction. Again and again had efforts been made to found a system of superior education, but they had peremptorily rejected all those efforts. Nothing would satisfy them but a system endowed by the nation and controlled by the priesthood, and against such a system I for one most earnestly protest. (Cheers.)

## THE GOVERNMENT BILL.

In the House of Lords on Monday, in reply to Lord Winmarleigh, the Duke of RICHMOND AND GORDON stated that the Government had determined to advise Her Majesty to grant a charter to a University in the North of England, to be called "the Victoria University."

The LORD CHANCELLOR then rose to call attention to the subject of University education in Ireland and to the present arrangements under which University degrees were conferred in that country, and to present a bill on the subject. In order to explain how it was that at this period of the session a measure of this kind was about to originate in their lordships' House he stated that before the commencement of the present session Her Majesty's Government had considered with great care the question of University education in Ireland, respecting which they were of opinion that there was what he would not call a grievance, but a deficiency or inconvenience. They, however, came to the conclusion that it was not their duty to present any measure on the subject during the present session; first, because however simple their proposal might be in itself it would throw open the whole question of University education in Ireland, and the Government were conscious that there were other measures of more pressing urgency which they were bound to submit to Parliament; next, because they thought that the new scheme for the encouragement of intermediate education in Ireland, with which University education was connected, had not as yet had a sufficient trial. However, matters had been changed since that time. A member of great experience and ability, and who might be looked upon to a certain extent as acting in a representative capacity, introduced an Irish University Education Bill in the House of Commons. Her Majesty's Government felt that they could not give their assent to that bill, because there were in it provisions for an endowment which was contrary to what they conceived to be the Parliamentary compact of 1869 in regard of the funds of the Disestablished Church in Ireland, and was opposed to the precedents on which Parliament had acted in giving grants of public money for collegiate education. That being so, they thought it would be expected of them to lay down in a bill what they would advocate for the supply of the deficiency of which they were conscious. In Oxford and Cambridge residence was required, but the University of London granted degrees not only without residence, but without any attendance at any particular place of instruction. It required matriculation, but the undergraduate might educate himself for his degree anywhere he liked. In Ireland there were two Universities. One of them, the University of Dublin, required residence, or, in lieu of it, periodical examinations at Trinity College, which was co-extensive with the University. Its endowments were now open to every denomination. The other, the Queen's University, with the Queen's Colleges, was established by Act of Parliament in 1845. The colleges were at Belfast, Cork, and Galway; but the University had no local or real existence beyond being a corporate body. It had no teaching staff, but it had a Chancellor and Senate, who appointed examiners. Unlike the University of London, however, it did not examine for its degrees those who had got their instruction anywhere, but only those who had passed through the *curriculum* of one of the Queen's Colleges, which colleges were open to persons of all denominations. Their lordships saw, therefore, that there were in Ireland no means of conferring a degree upon anyone who had not been an *alumnus* of Trinity College or of one of the Queen's Colleges. Now a University degree was an honour conferred by the Crown, which examined for it by delegation. It was requisite, or at all events of great importance, on entry to one of the professions. They could not say that in England they were ready to give degrees to all comers while in Ireland degrees must only be given to those who had passed through Trinity College or the Queen's Colleges. In the bill to which he would ask their lordships to give a first reading provision was made for founding and incorporating a University in Ireland, to consist of a Chancellor and a Senate, the Senate to be appointed by charter of the Crown. The number of the Senate was not to exceed thirty-six, and the Convocation, which was to be composed of the graduates of the new University, and of the graduates of other Universities who might be transferred to it, might fill up vacancies to the number of six as they occurred in the Senate. The Senate would elect a Vice-Chancellor, and the University as thus constituted would appoint examiners to examine for matriculations and degrees, and would confer degrees in all the faculties except theology, and this without residence or education at any particular college or other place. As it would be manifestly inconvenient to have three Universities in the same city performing nearly the same functions, it was proposed in the bill to dissolve the Queen's University; but all the graduates of that University and all the matriculated students of the Queen's Colleges would become graduates and matriculated students of the new University. There were exhibitions attached to the Queen's Colleges which had been provided by the money of private individuals. These would not be interfered with; but the vote of Parliament for the Queen's University would, if the bill passed, be transferred to the new University. It was not intended to touch the Queen's Colleges. It would be for their advantage to be connected with a larger University, and one, he hoped, of more strength. He did not think there was a provision of the bill in which all their lordships might not agree, while he believed the measure would solve a great difficulty. The noble and learned earl moved the first reading of the bill.

Lord GRANVILLE, while deprecating a discussion on so important a bill before it was in their lordships' hands, expressed his opinion that the noble and learned earl had not given a satisfactory explanation of the appearance of the measure at this particular time. He thought it would be well if the Government would state whether the bill was merely intended as a record of their opinion, or was one which they had a *bona fide* intention of carrying.

Lord BEACONSFIELD said that the Government would make a *bona fide* endeavour to get the bill through the other House if the noble earl assisted them to pass it in their lordships' House.

Lord GREY protested against the idea that Parliament was not free to dispose of the surplus funds of the Disestablished Church of Ireland in any way it might think would be for the good of the Irish people.

The bill was then read a first time.

## THE IRISH CHURCH SURPLUS.

The following, on the subject of the O'Conor Don's Bill, appeared in the *Echo* of last Friday:—

In the meantime it would, we think, be desirable for all parties to apply themselves to effect a settlement, or even a partial settlement, of the question. Neither the Liberation Society, which is opposed to all endowments, nor the warm partisans of the Government in the House of Commons, who object to endowing Roman Catholics in particular, have made any adequate or statesmanlike suggestion in furtherance of this end. Something, however, will have to be done, as the money exists, and is now lying comparatively fallow. Had it been proposed to promote Irish University education out of the Consolidated Fund, we could understand the strong opposition that The O'Conor Don's proposal has provoked. But such a thing is not intended. The money awaits distribution, and the question remains how and by whom shall it be appropriated. It is simply a waste of time to say that it might with advantage be used in building canals or harbours for commercial purposes, as there is little public sentiment to endorse such a policy. It is equally useless to advocate the use of the money for religious propagandism. It must therefore be devoted to education, but in what way or by whom administered it is for Parliament to say. Parliament created the fund as it exists, and it is for Parliament to determine how it shall be utilised. If strong partisans on all sides would approach the subject in a reasonable spirit, and with the light of existing facts, there is no reason why a satisfactory settlement should not be effected for the mutual benefit of Great Britain and Ireland.

In reply to this, the following letter appeared in the *Echo* of yesterday:—

"Sir,—I observe that you have remarked upon the fact that neither the Liberation Society nor the other opponents of The O'Conor Don's Irish University Bill have made any adequate suggestion for the disposal of the surplus property of the disestablished Irish Church, and that you assert that 'the money exists, and is now lying comparatively fallow.'

"It is not the business of the Liberation Society to devise means for the appropriation of the surplus. That may be properly left to political financiers; the only duty of the Society being to see that it is not applied to ecclesiastical purposes. But it is easy to explain why nobody has yet suggested a scheme of appropriation, and to show that there is no other reason for the immediate production of such a scheme than this—that, if a good one is not forthcoming, a bad one will be.

"It is so far from being a fact that the money exists, and is now lying idle, that the Irish Church Temporalities Commissioners are at this moment in debt to the National Debt Commissioners and the Intermediate Board of Education to the extent of 8,200,000*l.*; and they state in their last report that, in consequence of the payment to the Intermediate Education Board, under the Act of last year, the debt will not be extinguished until 1894; so that, as yet, no financial loss has accrued from delay in appropriating what is, in fact, only a prospective, and not an actual surplus.

"Does anyone who knows the material circumstances of Ireland doubt the possibility of deciding on some secular purpose to which the fund may be advantageously applied? There may at present be, as you state, but little public sentiment to endorse proposals for creating canals or harbours; but no such proposals have been made. Until last year no one suggested that the surplus should be applied to other purposes than those generally described by the words in the Irish Church Act—'the relief of unavoidable suffering and calamity.'

"The intention of this provision may be judged from the section contained in the bill as it was introduced, but which was afterwards struck out:—

"'(1) The support of infirmaries, hospitals, and lunatic asylums, in exoneration of the grand jury cess, or other assessment in lieu thereof. (2) The support of reformatory and industrial schools under the Reformatory and Industrial Schools (Ireland) Acts, in aid of other grants for that purpose. (3) The salaries of trained or skilled nurses for poor persons in sickness or in labour. (4) The suitable education and maintenance of the blind, and of the deaf and dumb poor, in separate asylums. (5) The suitable care, training, and maintenance, in separate asylums, of poor persons of weak intellect, not requiring to be kept under restraint.'

"If it be asked to what uses shall the fund be applied, if not to education, there is at least one answer. Surely it would be possible to kindle public sentiment in favour of some of these modes of appropriation, if not in favour of canals, harbours, and other public works. Has Ireland now no wants of the kind indicated in this most suggestive recital? And would it not be far better to abate physical suffering and privation, and to minister to the necessities of the poor and the neglected, than to further the schemes of ecclesiastics, whether Roman Catholic or Protestant?

"Let it be now finally determined that no further portion of the funds shall be used for sectarian purposes, and it will not be found very difficult to solve the problem of spending six millions in Ireland without setting Irishmen by the ears, and occasioning political strife in England also. I agree with you that it is desirable that the subject should be approached 'in a reasonable spirit, and with the light of existing facts'; but I submit that neither reason or facts suggest, as a foregone conclusion, that the surplus 'must be devoted to education.' Such an application might, in the circumstances of Ireland, prove to be a bane rather than a blessing; whereas, it is possible to conceive that wise and mutual efforts for 'the relief of unavoidable suffering and calamity' may be followed only by the most beneficial results.—I am, your obedient servant,

"J. CARVELL WILLIAMS.

"Serjeants'-inn, June 28."

## MR. GLADSTONE ON THE EVANGELICAL MOVEMENT.

Mr. Gladstone contributes to the July number of the *British Quarterly Review*, on the subject of "The Evangelical Movement; its Parentage, Progress, and Issue," an article which was suggested to him by a passage in Mr. Lecky's "History of England in the Eighteenth Century," which he wishes to controvert. Mr. Lecky, at p. 627 of his second volume, sums up as follows the operation performed by the Evangelical clergy:—

They infused into it (the English Church) a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty, and completely altered the whole tone and tendency of the preaching of its ministers. Before the close of the century the Evangelical movement had become dominant in England, and it continued the almost undisputed centre of religious life till the rise of the Tractarian movement in 1830 (1833?).

Against the two propositions contained in the foregoing paragraph Mr. Gladstone advances, "with some confidence," he says, the following counter-statements:—

1. That the Evangelical movement never became, properly speaking, dominant in England; never held anything like the position which the corresponding party held in the Established Church of Scotland at the time when the great controversy of patronage and the Veto Act began.

2. That, without becoming dominant in this sense, it did by infusion profoundly alter the general tone and tendency of the preaching of the clergy, not, however, at the close of the last or beginning of the present century, but after the Tractarian movement had begun, and, indeed, mainly when it had reached that forward stage at which it came rather to be known, in a loose and general way, by the name of Ritualism.

And the right hon. gentleman immediately follows this up by the following statement, which he thinks is a liberally just outline of the facts:—

I apprehend, then, that until the close of the reign of George III. the Evangelical clergy were a small and, it might even be said, a numerically inconsiderable minority of the whole clerical body. In an attempt to estimate their strength, precision is not attainable; but I believe it would be within the mark to say they did not exceed one in twenty, if they touched that proportion. In activity and moral influence they counted for a good deal more. The vessels of zeal and fervour, taken man for man, far outweighed the heroes of the ball-room and the hunting-field, or the inert, half-animated minds and perfunctory performers of a minimum of stipulated duty, who supplied so considerable a number of the clerical host. On the other hand, it must be remembered that the massive learning, which never wholly deserted the Church, and the preponderating share of purely intellectual force were never theirs, and perhaps were not in all cases adequately valued among them. Nor did they possess the important element of high clerical station; for, in the distribution of the greater preferments, they not only had less than their proportion, but might even be said to be unjustly proscribed. The first and, until the days of the Sumners, the only bishop who was reckoned with the party was Dr. Ryder, of Lichfield. His piety, dignity, kindliness, and moderation of mind rendered him well worthy of the honours of the prelacy; but possibly these did not contribute more to lift him over the bar than his noble birth, and his being the brother of a Cabinet Minister. Any deans, canons, or heads of houses of that epoch who were held to wear the same colours might readily be counted on the fingers. Among the beneficed clergy, whether of town or country, the Evangelical teachers were thinly scattered. They increased, however, pretty rapidly in numbers; and I think the entire body was roughly estimated, before the close of the reign of George IV., at fifteen hundred, or about one-eighth of the whole clergy. The foundation of their religious societies had greatly contributed to give them the organisation of a party. Their union was doubtless consolidated by the prejudice under which they lay with the bulk both of the clergy and of those who termed themselves the laity; as also by the vehement and absurd modes in which this prejudice occasionally found vent. They had in their congregations a zealous, liberal, and efficient following; but these congregations constituted a kind of sect within the Church of England; they were the *devots*, the *bacchettoni*, the "saints" of the land.

Mr. Gladstone proceeds to show briefly what was the state of affairs at the Universities about 1830, and then considers the condition of the metropolis

at the same period as well as some of the larger provincial towns, to show that the Evangelicals were the reverse of dominant. How were they regarded socially? Mr. Gladstone says :—

The nature of the Evangelical movement was not, probably, well calculated to fit its agents for exercising social influence at large. It had a code with respect to amusements which was at once rigid and superficial. This code inflexibly proscribed certain of the forms in which the worldly spirit loves to work, while it left ample room for others not less charged with poison, and perhaps more insidious. In lay life generally it did not ally itself with literature, art, and general cultivation, but it harmonised very well with the money-getting pursuits. While the Evangelical clergyman was, almost of necessity, a spiritual and devoted man, the Evangelical layman might be, and sometimes was, the same; but there was in his case far more room for a composition between the two worlds which left on him the mark of exclusiveness, and tended to a severance from society, without securing an interior standard of corresponding elevation. But it seems probable, if not almost certain, that the interfusion of a class of men like the Evangelical clergy with the clerical body at large must have powerfully rebuked the gross inconsistencies of professional character, and have operated with the force of a widely diffused example in raising what was the prevailing, and threatened to become the traditional, standard. At any rate, I can quote the evidence on this head of a witness whose competency will be admitted. It was, I think, in or before the year 1835 that I met Mr. Sydney Smith for the first time at the table of Mr. Hallam, in the house on the west side of Wimpole-street, which has become historical through the strains of "In Memoriam." After dinner Mr. Sydney Smith was good enough to converse with me, and he spoke, not of any general changes in the prevailing tone of doctrine, but of the improvement which had then begun to be remarkable in the conduct and character of the clergy. He went back upon what they had been, and said, in his vivid and pointed way of illustration, "Whenever you meet a clergyman of my age, you may be quite sure he is a bad clergyman." He must then have been over fifty, but under sixty. He could afford this good-humoured self-condemnation in describing the character of his era; for in truth as the pastor of a parish he appears to have shown a manly earnestness for practical purposes, which if it did not rise alarmingly high, yet was greatly in advance of the time.

Mr. Gladstone does not think that the founders of the Oxford School knew to how large an extent they were to continue the work of the Evangelicals, besides doing something else. "They were," he says, "at first that something else so seriously and effectively that they seemed to be that something exclusively." He wishes, however, to record the fact that the pith and life of the Evangelical teaching, as it consists in the reintroduction of Christ our Lord to be the woof and warp of preaching, was the great gift of the movement to the teaching Church, and has now penetrated and possessed it on a scale so general that it may be considered as pervading the whole mass. Further on, in reference to this Oxford School, Mr. Gladstone says :—

What appears as a matter of fact to be quite undeniable is, firstly, that the Tractarian party, or the Oxford School, was very powerfully reinforced from the Evangelical ranks. Of the three great authors of the tracts, Mr. Keble was the only one belonging to the school of traditional Anglican theology. Cardinal Newman, when driven to write his "Apologia," added to British literature a gem that must always shine brightly among its treasures. In this fascinating work he frankly disclosed the close spiritual associations between Evangelical doctrine and feeling and the foundations of his religious life. His brother English Cardinal, the official head of the Latin Church in England, had belonged in the strictest sense to the ranks of the party. Enumeration need not be carried downwards; it might be invidious, and there is no doubt about the abundance of instances. Equally undeniable is it that the Church of England has supplied her Roman relative during our time, and especially between 1840 and 1850, with an unrivalled band of recruits. A pamphlet recently printed enumerates about three thousand. Of these several hundreds were clergymen; and persons of title are also numerous. Some of these seceders were persons brought for the first time under strong religious influences. Some cases may have been simply due to personal idiosyncrasies; some to a strong reaction from pure unbelief; some came from Presbyterianism, the merest handful from Nonconformity, or, on the other side, from the old-fashioned Anglican precinct represented by men like Archbishop Howley, Bishop Blomfield, or Dr. Hook. Very many, and especially among women, made the change through what may be called pious appetite, without extended knowledge or careful inquiry. But there was a large and, still more, an important class, not included within any of these descriptions; principally clerical, but not without a lay fraction, made up of men competent in every way by talent, attainment, position, and character to exercise a judgment, which judgment they did exercise in general to their own heavy temporal prejudice. The secession of this body of men is a conspicuous event, of the first order, in the Anglican religious history of a very remarkable time. What persons are responsible, and what system is responsible, for this result, which from more than one point of view can hardly be regarded as other than a serious disaster, inasmuch as it sharpened the outlines and heightened the pretensions of Romanism not less decidedly than it thinned the regimental forces of the Anglican system, and for a time utterly disparaged, if it did not destroy, its credit?"

Mr. Gladstone will not admit that Tractarianism was the cause of the Romeward change, but asserts that among the leading minds associated with that movement an overwhelming proportion, in weight if not in number, were supplied by those who had previously served, and generally whose religious life and experience had begun in the Evangelical camp. But in another page he remarks that "the Evangelical movement filled men so full with the wine of spiritual life that larger and better vessels were required to hold it." Coming to "more definitely formed opinions," Mr. Gladstone remarks :—

An important, yet, in view of greater issues, a minor branch of this discussion, suggests the inquiry whether the divisions of thought, practice, and tendency now existing in the Church of England may not materially hasten her removal from that station of civil privilege which she still holds under the steady protest of the Nonconformists generally, more and more united as they are from year to year in founding their Nonconformity upon the unlawfulness of State Establishments as a primary and leading principle. A far larger and deeper problem is, of course, presented to us when we inquire, in connection with these differences, what front the Christianity of the country, and especially the great Anglican Communion, is to present to the disintegrating movement, which, however premature in its songs of triumph over Christianity, has undoubtedly made a progress which some years ago would have seemed incredible, in the business of sapping the foundations of belief in individual minds. I think that, as among those within the Church of England, some obvious inferences arise from what has been said. And this particularly. If there has been anything of historical and logical connection, such as has here been glanced at, between the growth of the Evangelical and the genesis of the Tractarian movements, the mother ought to look with considerable charity on the aberrations of the child.

Mr. Gladstone concludes with the remark that the Tractarian movement had already lived to see a woful severance of the minds of the young from the pastoral office, which he thinks is a sad and sore mischief.

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In the course of an article on Mr. Gladstone's paper, the *Times* says :—

Since the publication of Cardinal Newman's "Apologia," the early influence of Evangelical teaching on the great originating mind of the Tractarian movement has been a matter of history, but it is equally matter of history that the course of that movement was a growing and at times a fierce reaction against the whole spirit of Evangelical theology. Mr. Gladstone, however, endeavours, with characteristic subtlety, to establish some relation, too abstruse to be clearly defined, between the two movements other than that of reaction and mutual antagonism. If the attempt were merely to establish a sort of sequence of psychological causation, the only criticism we should care to make would be that it is a little wanting in the precision which befits that kind of inquiry; but when Mr. Gladstone passes into the region of moral responsibility, and seeks the original impulse which led Tractarianism towards Rome in the very heart of Evangelicalism itself, the whole argument wears quite a different aspect. Evangelicalism, he tells us, produced Tractarianism, Tractarianism showed a marked tendency towards Rome, therefore Evangelicalism, hampered with a Church Establishment, and with inconsistent laws and institutions all bound up together, must take its share of the blame for secessions to Rome. Nonconformity, on the other hand, may boast that it teaches Evangelical doctrines liberated from the associations of the Church, and consequently Rome gathers no booty from its homesteads. The whole force of the argument clearly depends on the way in which the Evangelical movement can be proved to have contained within itself the seeds of Tractarianism; and it is precisely here that Mr. Gladstone's logic is overcome by his rhetoric. He proves by the evidence of certain well-known names that Tractarianism had at least a family relation to Evangelicalism; but nothing is commoner in the history of opinion than for children to adopt by a mere process of reaction views in direct antagonism to those of their parents. It would not be difficult by another selection of names to affiliate very various forms of unbelief to the Evangelical movement, and we take it that the ascription would be as just in the one case as it is in the other. All rational study of history implies that there is a determinate sequence in human thought, and therefore no one would deny the existence of a connection between the Evangelical and the Tractarian movements. To trace such a connection, however, can only be a matter of interest to a philosophical observer who treats the opinions of both parties as alike partial and incomplete, and complementary to each other. An Evangelical divine, satisfied of the truth and completeness of his doctrine, would be very little disturbed by Mr. Gladstone's rather fantastic reasoning.

If, indeed, we were concerned to follow Mr. Gladstone's example, and to trace the ultimate consequences of a certain vein of thought in its earliest germs, it would not be difficult to see in his essay a tendency, very possibly unconscious, and certainly subordinate, to feel his way towards what might be called a theory of disestablishment. Evangelicalism is imperfect, as its history shows, and it leads to Tractarianism as its complement, Tractarianism to Ritualism, Ritualism in too many cases to Rome; how, if the cogency of this sequence is enhanced by the influence of an Establishment itself imperfectly purified of Romeward tendencies and inconsistent traditions? Mr. Gladstone, indeed, himself suggests the "inquiry whether the divisions of thought, practice, and tendency now existing in the Church of England may not materially hasten her removal from that station of civil privilege which she still holds under the protest of the Nonconformists generally, more and more united as they are from year to year in founding their Nonconformity upon the unlawfulness of State Establishments as a primary and leading principle." A question so stated seems to indicate the answer which the writer would give if he were forced to consider it seriously, but it is far too vast and too important to be discussed incidentally, and we doubt whether it can even be debated with profit from the point of view suggested by Mr. Gladstone's essay.

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## MR. GLADSTONE ON SCOTCH DISESTABLISHMENT.

The Edinburgh correspondent of the *Times* has some noteworthy remarks on this subject. He says that Mr. Gladstone's recent letter seems to have given satisfaction to men of all the parties concerned in the discussion. If this result were produced by the actual statements of the letter, or by all persons putting on these statements the same construction, it would indeed be a triumph of which so practised a letter-writer even as Mr. Gladstone might be proud. The truth is, however, that the agreement is due rather to the fact that men of each party read into the letter the meaning which they wish to find there. This does not make the success of Mr. Gladstone's epistle the less; but it suggests a doubt whether the existing satisfaction will stand the test of time and the friction of electioneering. The eager advocates of disestablishment express satisfaction with the letter because it makes the adoption of the question depend on the will of the Scottish people, and that, they maintain, is on their side. They are also gratified because Mr. Gladstone denies that he has given "a virtual pledge" to exclude disestablishment from practical consideration during the next Parliament. They say that Mr. Gladstone has gone quite as far in this letter as they could reasonably expect him, in his present position, to go. Though Dr. Rainy has published Mr. Gladstone's letter only now, the substance of it, and his opinion on it, will be found in his speech at the meeting of the Scottish Disestablishment Association nearly a month ago. Dr. Rainy then insisted on the difference between the position of the Liberal leaders and that of members of the Liberal party. The leaders were entitled to say that they would not take up the question till it was ripe; but that, he held, made it all the more incumbent on Liberals to take up the question in order to ripen it. The Radicals therefore have little fault to find with the letter. . . . The satisfaction which Conservatives feel in finding all that they wish to find in Mr. Gladstone's letter is perfectly intelligible. Whether their policy is wise, even in the interests of party and of the Church, is another question. Mr. Gladstone is unquestionably right in tracing the movement for disestablishment to its source in the passing of the Patronage Act of 1874. That Act was much less a measure in defence of the Church of Scotland than it was an attack on other Churches. It was really a challenge thrown out to these Churches to compete, not merely for supremacy, but even for existence. Mr. Gladstone warned the authors of the measure in the House of Commons that it would inevitably provoke a demand for disestablishment in retaliation; and his warning has been realised to the letter. The Church and its friends would act wisely if they adopted some more reasonable measures for its defence than that merely of ridiculing the movement which their own reckless and overreaching policy certainly provoked.

The *Saturday Review* remarks that Mr. Gladstone has published a letter, marked by some of his characteristic peculiarities, on Scotch disestablishment as it bears on party purposes. To find the meaning of his words it is necessary to go behind them. It is clear, notwithstanding the obscurity of Mr. Gladstone's language, that he has become a convert to the policy of disestablishment as well as to universal suffrage and every other doctrine of the extreme Liberal party. If the question of disestablishment is to be raised by the party "when the Scottish people has pronounced upon it in a manner which is intelligible and distinct," Mr. Gladstone can only mean that the distinct declaration of opinion must be adverse to the Church. The Liberal party cannot be asked to raise the question when the country may have declared in favour of the Church; and the Conservatives have no question to raise. Mr. Gladstone's letter will certainly not have removed the difficulties of Liberal electors who are attached to the Established Church; but politicians in search of an excuse for voting with their party may perhaps persuade themselves that Mr. Gladstone's obscure language effectually disguises opinions which must have alienated their allegiance if they had been plainly announced. Impartial observers of Mr. Gladstone's method will rather interpret his involved phrases as an indication that his doubts and hesitation are at an end.

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## MARTIN *v.* MACKONOCHIE.

In the Supreme Court of Appeal, on Saturday, before Lord Coleridge and Lords Justices Brett, Cotton, and Thesiger, judgment was delivered in this ecclesiastical suit, which was argued in the recent sittings as an appeal to their lordships from a judgment of the Queen's Bench Division. The original suit was instituted under the Church Discipline Act, 3 and 4 Vict., c. 86, for an offence against ecclesiastical laws in the Consistory Court of the Diocese of London, on the complaint of Mr. Martin, the promoter, and was, by letters of request, sent by the Bishop of London to the Court of Arches. Amongst the offences alleged against Mr. Mackonochie, as contrary to the ritual of the Church of England, were the wearing of certain unauthorised vestments at the communion-service, the causing of the *Agnus Dei* to be sung during the reception of the elements by the communicants, and making the sign of the cross to the congregation during the administration of the Holy Communion. Mr. Mackonichie having been complained of for these practices, Sir Robert Phillimore, the Dean of Arches, delivered against him on December 14, a sentence *ab officio* for six weeks, and admonished him to abstain in the future from the practices thereby condemned. This monition was duly served, and on affidavit, but it having been disobeyed, the defendant in the suit was further admonished. In March, 1878, the promoter of the suit (Mr. Martin) filed further affidavits, showing a

continual disobedience to the monitions previously issued, and on this question the matter came before Lord Penzance, who had succeeded Sir Robert Phillimore as Dean of Arches. Lord Penzance heard the case, and sentenced Mr. Mackonochie, as guilty of contumacy, by way of suspension *ab officio et beneficio* for three years. An application was then made on behalf of the Rev. Mr. Mackonochie for a prohibition to stay the execution of this sentence on the ground of its illegality, it being alleged that a definitive sentence having been pronounced for contumacy, it was not competent to the Dean of Arches to enforce a monition without letters of request for a fresh offence against the laws ecclesiastical; and further, it was averred that the remedy of the promoter of the suit was by appeal to the Privy Council, and not in the form of a prohibition by the Queen's Bench. The case was heard before the Lord Chief Justice of England, Mr. Justice Mellor, and Mr. Justice Lush, when the Court (the latter judge dissenting) made absolute the rule for the prohibition. On Saturday, as their lordships differed in opinion, Lord Justice Thesiger, as the junior judge, first delivered his judgment, holding that the ruling of the Court below was bad in law, and that if the judge of the Arches Court had made any error in the proceedings instituted against Mr. Mackonochie, the remedy was by appeal to the Judicial Committee of the Privy Council, and not by a prohibition from the Queen's Bench. He thought that the Court below should not have interfered with the jurisdiction of the Ecclesiastical Court, and, therefore, the decision of the Queen's Bench should be reversed. Lord Justice Cotton, on the contrary, held that the Queen's Bench Division was right in directing that a prohibition should issue, and that the suspension of Mr. Mackonochie was not an authorised means of enforcing the decree of the Ecclesiastical Court. The order of the judge of the Arches Court was not made for the purpose of enforcing a previous decree, but was a distinct sentence for an alleged offence. Lord Justice Brett held that the judgment of the Queen's Bench should be affirmed. Lord Justice Thesiger here read the judgment of Lord Justice James, who was absent through a domestic bereavement, and in which his lordship held that the ruling of the Court below was bad in law, and that the judgment should be reversed. Lord Coleridge then delivered an elaborate judgment, in which he reviewed all the authorities bearing on the case, and gave it as his opinion that the Court of Queen's Bench had arrived at an erroneous conclusion in point of law, and that the judgment of that Court should be reversed. There being a majority of their lordships in favour of reversing the decision of the Queen's Bench Division, the appeals of Lord Penzance and Mr. Martin were allowed with costs.

Up to Monday no notice of appeal on the part of Mr. Mackonochie had been given in the case of Martin *v.* Mackonochie, and it is stated that the case will not be taken to the House of Lords.

## Religious and Denominational News.

HEATON MOOR.—The Rev. Frederick Sydney Morris, a correspondent writes, has resigned the pastorate of the Congregational Church, Heaton Moor, which he had held since the opening of the building for public worship. Differences on doctrinal points had led to a movement on the part of a section of the congregation for the formation of another church in the immediate neighbourhood, and the rev. gentleman considered that the interests of the place would be best served by his retirement. Mr. Morris's ministry at Heaton Moor will accordingly cease on the 6th July.—*Manchester Examiner.*

THE REV. DR. TALMAGE has, during the past week, preached at Manchester, and lectured to large audiences in Nottingham, Manchester, Liverpool, Glasgow, and Edinburgh, on "The Bright Side of Things." The following letter was received from the agent of Dr. Talmage in reply to an invitation to lecture in Port-Glasgow:—"Westminster Palace Hotel, Victoria-street, London, S.W., June 17, 1879.—Dear Sir,—In reply to your kind note of the 11th inst., I can only say that I have upwards of 1,000 letters unanswered, all wanting Dr. Talmage to speak for them. Some contain fabulous offers. Now, there is but one way of getting the doctor. If your society can afford to pay what larger places offer, I may be able to drop out a larger place and give you a date in July. The lowest terms I care to take are 100*l.* I know this is a big price, but Dr. T. is a great man, and has great demands on his time, and greater on his purse. If he lectures he wants to raise a fund to carry out a Christian work connected with his church in Brooklyn, or he must rest. You must reply very quickly.—I am very truly yours, J. B. POWEL."

SWANSEA.—An interesting meeting was held in Castle-street Congregational Chapel on Tuesday evening, in connection with a presentation to the Rev. William Jones, the oldest Congregational minister—if not the oldest Dissenting minister—in the Principality. The presentation was made consequent upon his retirement from the ministry, after sixty-seven years of faithful and devoted duty, forty-three years of which has been as the pastor of Castle-street Chapel, Swansea. The Mayor (Mr. James Rogers) presided, and there was a large attendance. After singing and prayer, and a few remarks from the Mayor, who alluded to the Rev. Mr. Jones as a citizen faithfully performing all the duties of such, Dr. Rees addressed the meeting, observing that although they might regard him as old man, his hair being white with age, still Mr. Jones had been preaching some three years before he (Dr. Rees) was born, for he had been preaching sixty-seven years, being now in his eighty-ninth year. Mr. Lloyd, as one of the deacons of Castle-street Chapel, read the address which was presented on behalf of the church, and Mr. Henry Gorvin made the presentation of a purse containing 100 sovereigns, which included 5*l.* from Mr. S. Morley, &c. The Rev. Mr. Jones replied in an appropriate address.

BARKING.—The Rev. Joseph Smedmore has been for eighteen years pastor of the Independent Church at Barking. During this time he has been the principal means of building a beautiful new church and commodious schools. The buildings are entirely out of debt, and the same may be said of all the institutions connected with the church. These, as well as the day-school which he established seventeen years ago, are in a prosperous condition; the church also is united and healthy. Mr. Smedmore, however, has resigned his pastorate, partly through depression of health, but chiefly through the strong conviction of his own mind that a younger man than himself is required to carry on the work. His people took the opportunity of the annual meeting of the Sunday-school on June 24 to present him with a purse containing 100*l.*, and some twenty friends belonging to his old pastorate at Leicester twenty-four years ago, hearing of this, sent 50*l.* to be added to the purse. The Rev. J. Merchant, of Grays, and the Rev. J. Curwen, of Plaistow, took part in the meeting, and the principal gentlemen of the church and Sunday-school testified to the unanimity and affection which accompanied the testimonial, and reminded their pastor of the ability and fulness of his ministrations, the sympathetic tenderness of his visits to the sick, and the completeness of his work in rearing the church and the schools. Mr. Smedmore thanked his people for their generous and unexpected recognition of his labours among them, and also made grateful reference to his old friends at Leicester who had liberally helped him in his building efforts at Barking. He highly prized and heartily reciprocated the love his people had uniformly evinced towards him, and after speaking of his past undertakings on their behalf, and of the kind co-operation he had received from all the members of the church and congregation, he assured them that nothing would give him greater delight in the future than to hear of their continued progress and welfare.

INDEPENDENT METHODIST CONFERENCE. — Mr. Hugh Mason, J.P., presided at the public meeting held in connection with the annual meeting of the Free Gospel or Independent Methodist churches at Ashton-under-Lyne, on June 23, as announced in our columns. Commencing his address by asking the acceptance of 50*l.* towards the reduction of the debt on the chapel, he said that he was there to show his sympathy with them. As a Connexion they were comparatively few in number and poor in circumstances, but in the highest and best sense they were strong. They were, beyond any other community he had the pleasure of knowing, a self-sacrificing body of men and women. He was not there to make an elaborate address on their principles—upon those specialties of principles which distinguished them from most of the other Christian bodies. It was sufficient for him that they, as a religious community, accepted the inspired Word of God, that they hated priestcraft in every shape and form, that they were friends of religious freedom and liberty, and that they were known as being able, efficient, and active workers in the cause of God and religious equality. (Applause). He had been told that in his ecclesiastical politics, and politics in general, he was somewhat of an extreme man; but he found himself out-distanced by them. (Applause). They were a step in advance of the path which he had hitherto trod, and he could assure them that it was very refreshing to him to visit them, for he liked to see men and women who were looking onward and upward. He was glad to see that they were making progress in numbers, and he wished them every success. At the two days' sitting of the assembly Mr. W. Oxley, of Manchester, was elected president; Mr. M. Kennedy, Aspull, vice-president; Mr. A. Roscoe, Bolton, secretary; Mr. J. Love, Wigan, treasurer; Mr. W. Brimelow, Bolton, editor. An increase of 385 members was recorded, and to enable further evangelistic effort to be put forth, a resolution was adopted pledging the churches to raise 1,000*l.* during the year for such purpose. A resolution was passed deploring "the action of the Government in leading the country into sinful and unnecessary wars," and expressing thanks to Mr. Gladstone for his humane efforts. The usual connexional business was transacted, and the meetings, which were very successful were brought to a close.

MILTON-NEXT-GRAVESEND. — The fifth anniversary of Milton Congregational Church was observed last week. On the 22nd ult. the Rev. R. Robinson, of the London Missionary Society, officiated. On the 25th, after a sermon by the Rev. George Martin, of Lewisham, a meeting was held in the lecture-hall of the church, which was attended by all the leading members of the congregation. The Rev. Dr. Aveling presided, and J. Gould, Esq., borough surveyor, read an address to the pastor, which was signed by the six deacons, and presented on behalf of the congregation. It commenced by a reference to the celebration of the extinction of the debt and the tenth anniversary of Mr. Guest's pastorate, which were reasons for a special expression of the affection with which he was regarded by his church and congregation. The address went on to say:—

By your affectionate and earnest teaching you have greatly aided in the confirmation of the faith of those who have believed, deepening their love to the Saviour, and to one another. It is our joy thus publicly to bear our testimony to the fact of the reciprocal attachment of pastor and flock, which has been so unwavering and affectionate through the whole period of our connection, and which was never stronger than at this hour. Nor can we on this occasion fail to recognise with sincere esteem and gratitude the valued and constant labours of your beloved wife, who has been the indefatigable coadjutor with yourself, and of whom it may be emphatically said, "she hath been a succourer of many." We are glad also to place upon record our high sense of the manner in which you have conducted the affairs of the church, and co-operated so cordially and effectively with its officers and members, in promoting the advancement of the various religious and philanthropic institutions connected with it. We recognise too, with holy satisfaction, your disinterested and arduous labours, involving immense anxiety and great pecuniary sacrifices, in the establishment of Milton Mount College for the education of the daughters of ministers; and though your relations to the college may for the present be painful rather than pleasant, we know the "Judge of all the earth will do right," and are assured you will one day hear from His lips that commendation which will amply repay all earth's disappointments, "Well done, good and faithful servant."

Mr. Guest thanked his friends, and went on to say:—

Yesterday was the anniversary of my ordination, now thirty-four years ago, and just upon ten of those have been spent in this borough. It may well be conceived therefore that this is a time to me of "looking backwards." Through God's good hand upon me, the retrospect brings before me four congregations either rescued from all but extinction, or entirely newly formed. Of the rescued churches one has never looked back, and the other, in Leeds, has had a noble history for a quarter of a century in diffusing through a large and populous district God-fearing influences; of the congregations newly formed, one, at Trinity Chapel, Reading, has had a position of power and weight second to none in Berkshire, and the other has, I trust, as honoured a career before it in this town and great county. And I have had the privilege, of which I will allow no man to deprive me, of conceiving and originating a school, the only one we have, for the education of the daughters of ministers of our order in this kingdom. Who was I, a man strong in purpose, but bearing with him manifold mental imperfections, and never knowing for a week together perfect health, who was I to have done these works, but for the grace of God which has been with me? To Him, from my very heart of hearts, I offer my acknowledgments. The officers and members of Congregational communities will give beyond a man can claim who has offered little else than unstinted and faithful service. During these long years it has been mine to receive this grateful love of churches. A few years ago a most unworthy attempt was made to circulate a different rumour. Three dear ministerial brethren in this county set themselves to sift and test the rumour, and they received such evidence as silenced it for ever. If for a brief space of months there was sorrow, those months are not to be set against thirty-three years when I have received an attachment, affection, and loyalty from churches beyond all my deservings. No doubt by this new church in Milton we have aimed to do a denominational work. I lately said to an eminent member of our order, after he had been conducting ministrations among us, "Was there not need of this church for the convenience of the pupils, and contiguous to Milton Mount College?" "Undoubtedly," was the prompt reply, and I never heard any other answer. Yes, by one of the most picturesque little country walks in Kent, you have connected the church with that institution, and made a Sabbath home of pleasant and agreeable associations for their children who came here as strangers from a hundred manses in the land. You have spared what might have been the undesirable necessity of their perambulating the streets of the town. There will be an hour when a denomination that has never remained permanently mistaken will give you its gratitude. This work has no doubt brought to me its disappointment, and hours have come when my spirit has been weighed down heavily. But if a man has done a true work, and has held to the just and right amidst a torrent of misconceptions and delusions, he will have his hour of vindication in God's good time. I acknowledge that on Sundays, as I see these young ladies sitting in a church made by you suitable for them, and hear their often hearty and well-trained voices swelling our notes of praise to heaven, I am conscious of a rush of holy joy, of which I have not words to tell. You have spoken in your address of useful services for the young. I try never to forget a saying of Mr. Hill, the late philanthropic Recorder of Birmingham:—"Never forget to make a child happy. It is not always possible, whatever you do, to make a man or woman happy, but to a child you can always give happiness; never forget it." In closing, Mr. Guest said:—I am thankful that we have worked together without a jar of dissonance; that youths and maidens out of your families, who were in my juvenile Bible-class ten years ago, are now rising to consecrated womanhood and a useful citizenship; that Church members are adorning the doctrine of Christ by their exemplary lives; that honourable men form our congregation; and that you all, not by my begging, as some wrongly think, but through your own spiritual life and acceptance of the motives of the Gospel of love, have contributed a sum not much short of 7,500*l.* to build this ecclesiastical structure.

The meeting was subsequently addressed by Dr. Aveling, the Rev. George Martin, and the Rev. Thomas Davey, who offered their warm congratulations, and by gentlemen of the congregation and from other churches.

"Five Years of Tory Rule" is the title of a pamphlet of about 160 pages published by Messrs. Hodder and Stoughton. It passes in review the actions of the present Government, and criticises them unfavourably. The author veils his personality under the cognomen of "Nemesis."

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COMMEMORATION DAY at the PRINCESS MARY VILLAGE HOMES for LITTLE GIRLS, Addlestone, Surrey.—The Trustees and Honorary Managers invite the subscribers and friends of the Princess Mary Village Homes to the ANNUAL COMMEMORATION, which will take place (D.V.) on THURSDAY, JULY 10, when the Rev. Dr. T. DE WITT TALMAGE, Pastor of Brooklyn Tabernacle, will give an ADDRESS. The Right Hon. the Earl of Kintore; Rev. R. C. Billing, M.A., rector of Spitalfields; Rev. Thomas Richardson, M.A., vicar of St. Bennet's, Mile End Road, and others will take part in the proceedings (the Right Hon. the Earl of Shaftesbury is also expected), which will comprise a Thanksgiving Service at 12 45 p.m. (at which Dr. Talmage will speak), the distribution of prizes, performances by the Holdfast Handbell Ringers, selection of pieces by the little girls, musical lecture, entitled, "What the chimes tell us," &c.

Refreshments on the ground at very moderate prices. Special Train from Waterloo Station (L. and S.W.R. Main Line) at 12 10 p m., calling at Clapham Junction at 12.17, and Surbiton at 12.26.

Admission by Ticket only, on payment of 1s. Children Half-price. After Seven o'clock, admission 3d. to Musical Lecture.

Return Tickets from Waterloo to Addlestone at reduced fares—first class, 4s. 6d.; second, 3s. 3d. Passengers from Clapham Junction or Surbiton will take tickets at the booking-offices. The Village Home are twenty-one miles from London, and six minutes from Addlestone Station. Vehicles will be in attendance. Trains from Waterloo Station (L. and S.W.R. Main Line) to Addlestone, 12.10 (Special), 12.15, 2 12, 3.18 4.0. Up trains leave Addlestone at 2 55, 3.49, 5.18, 7.26, 9.44 p.m. Passengers by some of these trains change at Weybridge.

Important Notice.—For Tickets of admission and railway return tickets from Waterloo for all trains, apply to the Secretary, Mr. John Wells Thatcher, at the Offices, 29, Charing Cross, W.C.

THE NINE ELMS MISSIONS—the Prison Mission, comprising the Discharged Female Prisoners' Aid, the Washing Charity, Prison-gate Mission, Nine Elms Hall, &c., and the Princess Mary Village Homes for Little Girls, at Addlestone, Surrey.—The Trustees and Honorary Managers of the above APPEAL most earnestly to the Christian public for help towards the support of the Institutions under their care, the needs of the children being especially pressing just now. The babies, of which there are many, are entirely dependent upon voluntary subscriptions, as no money is granted by the Treasury towards their support.

Two hundred children are now in the Homes, and many more, in most perilous circumstances, are seeking admittance, but cannot be received for lack of money.

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The GENERAL MEETING and MIDSUMMER ELECTION of this Charity will be held on TUESDAY, JULY 15, 1879, at CANNON STREET HOTEL, to receive the Report of the Domestic and Financial state of the Charity, to appoint the several officers, and to elect from the list of eligible candidates, TWENTY CHILDREN—Thirteen Boys and Seven Girls.

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# The Nonconformist.

WEDNESDAY, JULY 2, 1879.


## THE WEEK.

THE news from South Africa comes down to June 9, within about a week of which time Sir Garnet Wolseley was due at Capetown, when a new complexion might be given to the wretched and costly Zulu war. It seems that the column under General Newdigate had, without any conflict, reached the Ibaha Nango Mountains, and pitched its camp there—Lord Chelmsford having sent back Sir Evelyn Wood to Landman's Drift for further supplies, which would involve another twelve days' delay. His successor would, therefore, find the chief British force resting in a fortified camp prior to the advance upon Ulundi. During this period of delay, Cetewayo has been inactive in the field, but has renewed his proposals for a pacific arrangement by successive messengers, one of whom—said to be a person of great authority—has been received at General Newdigate's camp. After interviews with these Zulu envoys, Mr. John Dunn thinks that Cetewayo is sincerely desirous of peace, almost on the British terms. The negotiations were still proceeding when the mail left, with some hope of a good result. One of the conditions insisted on by Lord Chelmsford was said to be the surrender of the guns, rifles, and property captured at Isandula. It seems also that Bishop Colenso, whose courageous efforts to terminate this war have been beyond all praise, has offered to accompany the Zulu messengers back to the King, and endeavour to persuade him to accept his lordship's proposals. Such was the state of things prior to the arrival of Sir Garnet Wolseley, who is said to have received instructions to avail himself of the earliest suitable occasion for bringing about such a peace as is consistent with the safety and interests of our South African colonies.

The recent mail from the Cape has brought such further details as are likely to be received of the melancholy fate of Prince Louis Napoleon. An official inquiry into the catastrophe has not materially altered the conclusions suggested by the first reports. A reconnoitring expedition, begun in rashness, ended in panic, of which the Prince was the victim. Lord Chelmsford had given orders that the Prince should not be allowed to incur danger, and knew nothing of this particular expedition. Colonel Harrison disobeyed these orders, and the appointed escort not having come up, the party went forward without them, under the command of Prince Louis Napoleon himself. It is clear that when the Zulus in ambush fired a volley, the whole party lost their heads, especially Lieutenant Carey, who had a reputation for coolness and nerve. The whole of them, with the exception of the Prince, galloped away. Three of the troopers depose to having seen that the Prince had failed to mount, and two of them saw him fall, and his horse trample on him. There is little doubt that while thus lying prostrate the unhappy young man was transfixed by the assegais of the Zulus. "The fact is patent," says the *Times* correspondent, "that no one thought to attempt to assist the unfortunate Prince, whereas if only one man had waited to see him mounted, and held his horse's head for him, he might have been saved. In the whole event there is not one redeeming feature." If the son of the ex-Emperor had been a Prince of the royal blood, greater fuss could hardly be made over the deplorable event in and out of Parliament. Surely it would be only becoming to remember that this amiable young man was after all the representative of dynastic interests which the great mass of the French people utterly repudiate; and that if he had lived, it is quite possible, as is hinted by M. Gambetta's organ, that at some future time thousands of lives might have been sacrificed in an attempt to restore the Empire by violent means.

While the Empress Eugénie remains in a state of extreme depression at Chislehurst, which the latest mail news will not tend to remove, the Bonapartist leaders are perplexed how to act. The political will of the deceased refers to the son of Prince Napoleon as likely to be his successor, but Prince Jerome himself, whose claims are not contested by M. Rouher and the rest, is stated to have conveyed to President Grévy a positive assurance that under no circumstances will he consent to play the part of Pretender. The Prince is not the man to court martyrdom, and he has sagacity enough to see that, for the present at all events, the prospects of the Bonapartists are very dismal indeed. He will not, he says, hamper the Government, nor does he think the Imperialist party can do aught in that direction. These assurances are evidently accepted for what they are worth, and it is well-known that, on the appearance of any signs of overt acts of hostility o the Republic, the Prince would be exiled from France. Meanwhile M. Rouher, who has always been at enmity with the Prince, retires from public life, and the only sign that the Bonapartist faction has not utterly collapsed is the violent writing of M. Paul de Cassagnac, the Bashi-Bazouk of the party. If the Napoleon legend which, to use a familiar phrase, is based on "organised hypocrisy," is now likely to become extinct, so much the better for the interests of the French people.

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There could hardly be a more damaging commentary on the breakdown of Lord Beaconsfield's Eastern policy, and the collapse of the Anglo-Turkish Convention, than the debate on the deplorable state of the Christians of Armenia which was originated in the House of Peers on Friday night by Lord Carnarvon. In reply to the complaints of that Liberal statesman, our Foreign Minister was frank and cynical. Lord Salisbury disclaimed as "absurd" any idea that the Government had incurred responsibility "because we had obtained certain stipulations." The Convention and its guaranteed reforms are a mere illusion. The Porte, says his lordship, cannot keep its promises because it has no money; and "where there is no money not only kings but diplomatists lose their rights." But happier times may come, "when the wounds of a cruel war are healed, when armies can be disbanded and expenditure reduced, when men can be enabled to go back to their fields and produce those crops from which, after all, the Treasury can only be supplied." Meanwhile the Christians of Armenia must suffer oppression, and the whole population of Turkey be ground down as of yore; for British diplomacy cannot help them. And it seems quite true that we *are* helpless in the matter. At Constantinople Prince Labanoff is far more potential than Sir Henry Layard. The Sultan has recalled Mahmoud Nedim, the most corrupt of the sordid race of Turkish pashas, and stoutly maintains his claim to Egypt as a dependency in consequence of the deposition of Ismail Pasha. Then somehow or other he does not lack money, and refuses the guarantees which would furnish him with a loan; and, finally, he absolutely refuses the prescribed rectification of the Greek frontier, encouraged by the fact that the Powers cannot agree—the Porte not having at present, to quote Lord Salisbury's latest despatch, "given any indication of an intention to accede, even approximately, to the frontier which was indicated at the Congress." Such is the outcome of our boasted foreign policy of which Lord Beaconsfield is so proud. Let the Sultan, says the Ministerial *Times*, give full confidence to an able and honest Government, and "there is every hope of the recovery of his Empire," &c. Surely it is time such childish nonsense should not appear in print!

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The deceptive measure affecting burials which Mr. Marten managed, in the way described in our last number, to smuggle through the House of Commons without aught being known of his manœuvres, came on for second reading in the House of Lords last night, when Lord Granville moved its rejection. "Under this bill, which connects the Cemetery Act with the Public Health Act, with which it has no real connection," said his lordship, "while it entirely omits the provisions in favour of Nonconformists contained in the late Burial Acts, local authorities would be able to provide at the expense of the rates cemeteries of an exclusively denominational character, free from any of the obligations and safeguards of the Burial Acts, and in all respects as if they were private companies. As to the machinery, I believe the bill would prove unworkable. There is no provision for the dissolution of existing burial boards. If a new cemetery is established under it in any town where there is now a burial board with a debt, the new cemetery would probably withdraw from the old one the means of paying off the debt. There will also be double burial authorities in one place." This is a brief description of a measure on which, in consequence of Mr. Marten's sharp practice, the Commons have not had a chance of *saying a word*. Lord Stanhope, who moved the second reading last night, affected surprise that so innocent a measure should be opposed. Though no Minister had anything to say in its favour, there had been a vigorous whip on the Tory side, and the second reading was carried by a majority of 51 (116 to 65). It is supposed that the debate closed so abruptly owing to the anxiety of many of their lordships not to miss the Mansion House banquet in connection with the Agricultural Exhibition. Lord Kimberley gave notice that he should further oppose the bill on the motion for going into committee—a somewhat unusual course in the Upper House, but quite justified by the circumstances; and, thanks to Lord Granville's vigilance, there is reason to hope that this crude, mischievous, and retrograde measure will be arrested or materially altered.

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There is little reason to expect that Lord Chancellor Cairns's bill for the settlement of the Irish University question will meet with general acceptance, even if the House of Lords should pass it. The *Freeman's Journal* treats it with scorn. "It evokes only our derision—it is meant only in mockery," says the organ of the Romish hierarchy in Dublin. The *Irish Daily News* also thinks that if this measure satisfies the bishops who rejected Mr. Gladstone's bill, a wonderful change must have come over their minds on a subject on which all the world gives them credit for knowing their own minds. On the other hand the *Daily Express* allows that the bill has successfully avoided the rocks of denominational endowment upon which other measures have been wrecked, while the *Evening Mail* recognises in the bill an earnest and honest desire to remove what shadow of a grievance may exist, and presuming the Senate to be constituted fairly, and the graduates of the Queen's Colleges and the Queen's Colleges themselves to be in no respect pecuniarly or otherwise interfered with, the experiment might be tried. The *Irish Times* also calls pointed attention to the fact that Ministers are fixedly opposed to denominational endowment in any form, and have made up their minds not to allow the Irish Church surplus to be touched for any sectarian purpose. The bill has now been printed, and consists of only thirteen clauses, the drift of which was explained by the Lord Chancellor in his speech on Monday night. The Home Rulers have postponed for a day or two any decision as to the course they will take. But it will, no doubt, be adverse to the bill unless money clauses are introduced, and perhaps in favour of trying to obtain a vote on The O'Conor Don's measure.

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The International Agricultural Exhibition, which covers a hundred acres of land at Kilburn, and is the finest collection of agricultural implements, seeds, live stock, and dairy produce ever brought together in one place in this country, was opened on Monday, under favourable auspices, by the Prince and Princess of Wales. But for the fine weather of the three preceding days, which dried the soil saturated with the heavy rains and ploughed-up by the heavy traffic, the opening must have been postponed. But, happily, the Royal Agricultural Society, though at great cost, were able to surmount almost insuperable difficulties, and get the exhibition into a presentable condition. But the return of drenching weather yesterday baulked their expectations, and obliged the Queen to postpone her promised inspection of an exhibition which reveals the rapid progress of this country in scientific agriculture, and inspires a hope that this great interest will ere long recover from its severe depression. Nothing but continuous fine weather will secure the society againt a heavy and pecuniary loss in an enterprise in which they have had to contend with the forces of nature; and we sincerely hope that they may not be disappointed.

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The farmers of all nations who gather daily at this north-west suburb of the metropolis must scan the weather indications with no little anxiety. July has come, but there are as yet no signs of the hay harvest. The persistent rain prevents the ingathering of the crop not only here, but in all the north of Europe, and the absence of adequate sunshine has made the wheat plant yellow and sickly, the recovery of which, unless bright settled weather soon comes, will be hopeless.

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The revenue returns for the quarter and half-year, though less depressing, do not indicate the advent of the long-expected revival of trade and commerce. On the quarter there is a total increase of 104,355*l.*, due in great measure to the greater productiveness of the income-tax and stamps. But on customs and excise, which are the truest test of the condition and consuming power of the population, there is a serious falling off to the extent of 300,000*l.* and 325,000*l.* respectively. Thus far there is reason to fear that the estimate of expenditure in the Budget will be exceeded. The Chancellor of the Exchequer reckoned that the Zulu war would cost a million and a-half up to the end of June. That outlay is still going on—probably on a more lavish scale than was indicated by Sir Stafford Northcote—and, unless the arrival of Sir Garnet Wolseley at Natal should materially change the aspect of affairs, is likely to go on. It would not, therefore, be surprising if the Government should shrink from facing a disastrous Budget, and prefer to dissolve Parliament at the beginning of next year.

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## SKETCHES FROM THE GALLERY.

### HOUSE OF COMMONS, Monday Night.

There have been several occasions of late when it seemed that the Ministry could not sink to lower depths. But every week has its fresh tale to tell, and the week falling within the limits of this review will probably hold high rank in the record of disaster. The first chapter began to be written on Wednesday, when the House assembled to see the fate of the Irish University Bill settled. What that settlement would be no one could doubt. The Chancellor of the Exchequer had himself spoken with no uncertain sound. The great body of Conservatives were equally determined not to accept the bill, whilst, on the other side, the Nonconformists and gentlemen below the gangway had sworn deathless opposition. On the front Opposition bench a few statesmen like Mr. Forster, whose ability to see round corners is proverbial, might show some favour to the measure. But, on the whole, it had no more chance in the House of Commons than if its object had been to declare the repeal of the Union.

The debate followed on these lines almost up to the last minute. The House was crowded in anticipation of the division. Mr. Cross had risen to make the expected Ministerial declaration of *non possumus*. He had, indeed, fulfilled this expectation, and it was only in the last sentence of his brief speech that he announced the intention of the Lord Chancellor to bring in a bill on the subject on the following night. The House was smitten with sore amazement. It was already after five o'clock. There was scarcely time left for protest or surprise—nothing

to do but to wait impatiently to see what Thursday night would bring forth.

What it did bring forth was the Lord Chancellor, with the brief and matter of fact announcement that on the Monday following he would bring in a bill dealing with Irish University Reform. This was an inexplicable surprise, or so it seemed at the moment. But secrets worm themselves out, and it is pretty well known now how this remarkable episode had its birth. It was the Lord Chancellor to whose bold spirit and commanding mind there occurred the design of grasping the nettle of Irish University Education. Lord Cairns has already dealt successfully with the education question in Ireland, and if any man might be trusted to carry reforms further, he might. But unfortunately he was hampered by political exigencies. Lord Beaconsfield and his Cabinet want to do, not the best thing for Ireland, but the best thing for themselves. If they could by a bold stroke pacify Ireland they would be happy indeed. But the mere statement that they were about to deal with this question raised the suspicion and jealousy of their own side, and means were found to convey to the Ministry the intimation that on a question of this kind certain stolid Conservatives were not disposed to stand any nonsense. It was this that led to the abandonment of the Lord Chancellor's original intention of bringing in his bill on Thursday.

In the meantime a scene was being enacted in the House of Commons which proved, if further proof were necessary, that the Home Rulers are irreconcilable, and that no concession made to them would have any effect upon their Parliamentary conduct. The principal figure in the moving drama was Mr. O'Connor Power, who put a question to Mr. Lowther relating to a tenant-right meeting in Galway. Mr. Lowther, who administers his department with a good deal of jocularity, not always timely, answered Mr. Power in a manner obviously intended to be insulting. Mr. Power at once accepted the challenge, and, exercising his right, moved the adjournment of the House. The Ministerialists, not being otherwise able to resent this intrusion, burst into a sudden fury of private conversation, and to the powder magazine thus prepared, Mr. Parnell applied the match. In a moment the House was full of sound and fury. Mr. Newdegate, thinking the time had come when strong measures might be carried, called upon the Chancellor of the Exchequer straightway to deal with Mr. Power, whose speech was placidly flowing on through the storm. Mr. Newdegate was doubly out of order in addressing a member instead of the Chair, and in speaking at all except on a point of order. The Chancellor, bewildered by the commotion, and encouraged by the cheers which Mr. Newdegate's appeal drew forth, fell into the trap, and, being fast, was unmercifully treated by Irish members opposite. The scene lasted a couple of hours, and when it was over the House felt that the authority of the Chancellor as leader was also made an end of.

To-night the centre of attraction has been the House of Lords, where the Lord Chancellor, in fulfilment of his postponed undertaking, actually brought in his Irish University Bill. The whole course of this measure has been a series of surprises. Mr. Cross startled the House of Commons by promising that the Lord Chancellor would bring it in on Thursday; the Lord Chancellor on Thursday surprised everyone by not bringing it in; and to-night he completed the astonishment by producing a measure which, whatever may be its intrinsic merits, is ludicrously inadequate to the expectations formed of it. It was naturally anticipated that when, at the last moment, the Conservatives undertook to bring in a bill on Irish Universities they did so with intent to "dish the Opposition," and secure the Irish vote at the forthcoming election. What they have done is simply to embody in a bill a suggestion thrown out some time ago by Lord Edmond Fitzmaurice, and which would establish in Dublin a University similar to the London University. Perhaps this might not be objected to by members from Ireland if it were also proposed to endow the new University with a large sum of money. But on this point the Lord Chancellor had nothing to say; and the idea of legislating for Ireland without diverting to her necessities a sum of money is quite a new thing in modern legislation. The Irish members were much amused at it, and are disinclined to treat the matter seriously. Even if the bill were acceptable to Irish members, it would be almost physically impossible for it to pass this session. As it is, people are asking each other why the Government should have put their hands in a hornet's nest, and others supply the ready answer that they are presently going to dissolve Parliament, and want to go to the country with the cry of "No surrender to the Roman Catholics."

## Correspondence.

### INTERMEDIATE EDUCATION.

*To the Editor of the Nonconformist.*

SIR,—I hope that questions of apparently more pressing importance will not cause Dr. Playfair's bill for the Organisation and Registration of Teachers in Intermediate Schools to be less determinedly opposed than it would otherwise be. Its second reading is fixed for the 9th of July. Though not likely to make progress this year it will certainly not be dropped altogether. I know of no bill involving so serious a danger as this. It practically affects the teachers in all schools except the six public schools, Eton, &c., and the schools governed by the Elementary Education Acts. It establishes an Educational Council of sixteen, with magisterial powers of inquiry into the "moral character" of teachers, and of exclusion from the official register in case of "misconduct" being proved to their satisfaction, as well as enormous powers of superintendence over courses of study, methods of teaching, &c. But the concluding section of the bill clearly indicates an intention on the part of its promoters of eventually dealing also with the schools. The effect will be that the whole educational system of the country will be subjected to the direction and control of a State department, in which State-Church influences will be predominant. Ultimately, by means of the schools, the State Church may then be expected to re-establish the tyrannous supremacy over the consciences of the people which has been, point by point, more or less wrested from it. The immediate secularisation of all education and disestablishment of the State Church might suffice to avert the danger; but measures for these purposes are not likely to be passed simultaneously with the family of bills of which the present is the first to see the light.

A copy of the bill may be had, post free, of Mr. Hansard, Great Queen-street, London, for 2½d.—Yours, &c.,

F. D. A.

151, Clapham-road, S.W., June 28.

### BURIAL FEES.

*To the Editor of the Nonconformist.*

SIR,—Some months ago attention was drawn to vicars' fees in the Croydon Cemetery. To remarks condemnatory of these ghastly perquisites the vicar maintained a cheerful silence, but "a friend of the vicar," the vestry clerk, with more zeal than discretion, undertook his defence, and explained that fees were only claimed in the consecrated part of the cemetery, naïvely adding that "a portion of the cemetery (about eleven out of twenty acres) is left unconsecrated for those who, or whose friends, prefer it in that condition." The following table shows the relative charges in consecrated and unconsecrated ground, and inferentially on consecrated and unconsecrated articles:—

| | Unconsecrated. | | | Consecrated. | | | Difference Vicar's Perquisites. | | |
|---|---|---|---|---|---|---|---|---|---|
| | £ | s. | d. | £ | s. | d. | £ | s. | d. |
| Common grave for adult | 0 | 7 | 10 | 0 | 13 | 4 | 0 | 5 | 6 |
| ,, child under 10 | 0 | 4 | 10 | 0 | 10 | 4 | 0 | 5 | 6 |
| Purchase of ground for brick grave one coffin wide . . . . | 4 | 14 | 10 | 10 | 5 | 4 | 5 | 10 | 6 |
| Ditto, two coffins wide | 9 | 19 | 10 | 20 | 15 | 4 | 10 | 15 | 6 |
| Ditto, three coffins wide | 15 | 4 | 10 | 31 | 5 | 4 | 16 | 0 | 4 |
| For permission to erect headstones under 2ft. 3in. wide . . . | 0 | 10 | 6 | 1 | 11 | 6 | 1 | 1 | 0 |
| Ditto, 3ft. wide . . | 0 | 10 | 6 | 2 | 12 | 6 | 2 | 2 | 0 |
| Curb round grave . | 0 | 8 | 0 | 1 | 1 | 0 | 0 | 13 | 0 |
| Ledger, under 2ft. 3in. | 0 | 10 | 6 | 1 | 11 | 6 | 1 | 1 | 0 |
| Ditto, 3ft. wide . . | 0 | 10 | 6 | 2 | 12 | 6 | 2 | 2 | 0 |
| Iron rails to ditto, 20 in. high . . . . | 0 | 2 | 6 | | 10 | 6 | 0 | 8 | 0 |
| Tomb over grave . . | 3 | 3 | 0 | 6 | 6 | 0 | 3 | 3 | 0 |
| Mural tablet . . | 5 | 5 | 0 | 10 | 10 | 0 | 5 | 5 | 0 |
| Lead coffin (extra) . | 1 | 1 | 0 | 2 | 2 | 0 | 1 | 1 | 0 |

The question of interment in consecrated ground is one of sentiment on the part of the laity, of £. s. d. on the part of the clergy. So long as the feeling exists that disrespect is shown to the departed by the interment of their remains in other than consecrated ground—and this feeling it is obviously not the interest of such as the Vicar of Croydon to combat—so long will the scandal remain, the priest fatten, and the Church suffer.

Yours obediently,

G. DE WINTON, Major.

Junior United Service Club, June 18.

Mr. George Barnett Smith, the biographer of Shelley, is said to be engaged on a "Life of Mr. Gladstone."

The publishers of the American edition of Chambers's "Cyclopædia of English Literature" report a sale of 60,000 copies of that work.

## Colleges and Schools.

### NEW COLLEGE, ST. JOHN'S WOOD.

The winter session at this college closed on Friday last, when an address to the students was delivered by the Rev. J. G. Rogers, B.A., of Clapham, and the annual meeting of the subscribers and friends was afterwards held. After partaking of tea and coffee the friends assembled in the library, when Professor Newth, the Principal, took the chair, supported by the Revs. Dr. Stoughton, J. C. Harrison, J. R. Thomson, R. A. Redford, and W. Farrer. Amongst those present were also the Revs. Dr. Raleigh, Dr. Kennedy, J. H. Ingram, and Messrs. H. Wright, J.P., C. E. Mudie, H. Spicer, &c.

After the singing of a hymn, prayer was offered by the Rev. P. J. Turquand, of Walworth, and the Principal called upon the Rev. J. G. Rogers to address the students.

Mr. ROGERS, who was cordially received, said he heartily appreciated the honour the committee had done him in asking him to say a few words of counsel and encouragement to the students, whilst he realised at the same time the responsibility which attached to such service. If it had been possible he would have endeavoured to avoid it altogether. He was perfectly conscious that he should not do justice to the subject, or to himself, but he would simply do what was possible for him to do, under circumstances which rendered him unqualified for the work. The subject of his address would be the difficulties of a young pastor in the first years of his ministry. There were many considerations which made the first years of ministry perhaps the most critical period in the whole of ministerial life, and which made the first of those years, if possible, more critical than those which followed. The young pastor was in the condition of a vessel which had been built up in beautiful symmetry and fair proportions, and was waiting for the appointed time to be launched. At last the stays were taken away, the dogshores removed, and the vessel went forth to try the unknown perils of the ocean. The young student having completed his college course was just in that position. The difficulties of his office were pressing upon him, and its responsibilities were felt to be very serious. The eyes of the church and the world were felt to be upon him, and registering observations from which the forecast of his future was to be taken. Every word that he spoke in public was noted, and every incident of his public life was the subject of comment. The question came, What manner of man was he to be? Would he be a faithful minister of the Gospel of Christ, with the power of influencing his generation? Was there in him power, and such devotion in the use of that power which would make him an efficient instrument? Would his own and other churches rejoice in the fact that he had been called to the ministry of the Gospel? All that took place at a time when he was immature, when he had had no experience to fall back upon, and when there was no chart where he could see the perils of navigation. He might have friends in the ministry with whom he was in intimate fellowship, and by whose experience he might be enlightened and guided. But no one man could make experience for other men, and no history of what others had done could be an exact guide and direction for him. Each age, each church, and each individual man, had his own idiosyncracies. The modes of thought and feeling and church action could not be stereotyped for all generations, and the young minister had to breathe a different atmosphere and speak to a different class of men, and had to contend against a multitude of influences of which a former generation knew nothing. To try and make somebody else the model on which to fashion all they said and did would be to make a grand blunder. It was far better to make the best of what they themselves were than to be a pale copy of somebody else. They had a message to speak and a work to do which must be done according to the light and guidance given to them, and they must make their plan and act according to their own soul and conscience, and obey the Divine necessity laid upon them, and in conformity with that to go forth making the very best of every faculty they possessed, and every circumstance in which they were thrown. Their only sufficiency for those things was of God. There were two separate points upon which he wished to speak. The first of those arose from the student's change of position, and the course through which he had passed. He had been a student, but had become a pastor without any intermediate period in which to accustom himself to the new associations, new trains of ideas, and new kinds of work which he had to take up and discharge. He was suddenly plunged into the full tide of ministerial difficulty and service. Whether that was a wise thing on the part of their churches to permit he, the speaker, did not want to enlarge upon that evening. He had an opinion, but amongst Independents they could only ventilate their opinions, and could not lay down laws. But there was no reason why, in the principles of Congregationalism, that the transition should be as abrupt as it was. He could not conceive anything more advantageous for the young pastor to have than that one or two years' curacy to which the Principal of that college had called their attention. (Applause.) He was delighted to hear that response from the students because they had it in their own hands. If they were disposed to accept that

position he was satisfied that they would have reason to bless the decision which led them to adopt that course, and to gain experience which they could not otherwise gain. Looking back on his own earlier days, he heartily wished that such experience had been his. He remembered the difficulties and troubles with which he had to contend in the first days of his own ministry, and wondered at the audacity which led him to undertake a charge, and could only thank a gracious God that brought him through. With the increasing demands for a ministry, the right mode of supplying which was one of the important things they had to consider, the suggestions were not as practical as they seemed to be. Unless they could come to a kind of compromise by which the last year of a student's life should be spent in connection with a minister, although he might still attend lectures and college classes, it was the only way he could see in which a very pressing and growing difficulty might be met. The majority of them, however, would at once pass from the life of the college to that of the ministry, and would have a sense of what their new difficulties really were. To begin with, there was the preparation of two sermons every week. He was not aware how many sermons they prepared at present. When he was a student it was regarded as an achievement to prepare a single sermon a month. But they were now living in the days of telegraphs, and possibly the flow of thoughts might be swifter. If any young brother supposed that he was going to make himself ready for the ministry by preparing a number of sermons beforehand, it was only "love's labour lost," for they would not find them available for their purpose. The conditions under which they moved varied so much that they would not be satisfied with those early sermons. Their work as students was mapped out for them, and they had their regular round of studies, but when they entered upon the pastorate they were free, and there was a temptation to put off duties from day to day. As students, they were under tutors and governors, but as ministers they would have to guide others as well as themselves. As students they had not always met with appreciation from those whom they addressed, but when they became pastors they were looked up to and their words listened to as words of authority. Their office was looked upon as conferring a certain position in the church. Then was the time when the church was enthusiastic on behalf of its young pastor; he felt himself a different man, and it was a time of very serious peril to the spiritual life of the young man. He was apt to think himself to be what his admirers thought him to be, and did not think how soon the dull blaze of criticism would come upon him. Possibly he became intoxicated with admiration, and fell into the error of supposing that the church existed for him, and not he for Christ and the Church. If, under these conditions, mistakes were committed it was not very wonderful, and they were mistakes which, for the most part, wise men would deal kindly and gently with. They must be prepared to face those difficulties manfully. To be a true leader of men and to persuade and comfort and guide, and to attract and commend the wisdom of their own opinions so that men would adopt them and be willing to follow, and to rise to the true position of a Christian pastor was no easy task. The second point he would speak about was the difficulties which must arise out of the unavoidable differences between the old generation and the new. The young man was going to guide and feed and instruct a church in which there were a good many old men and a good many young men, and he had to harmonise both. That was a difficult problem, and peculiarly so at the present time. The world was progressing, and men were growing up under conditions fitted to stimulate them to the utmost, and the old must expect the breaking out of the young into new paths, while the young would show their wisdom by showing proper respect for the aged. The difficulties of a young pastor began in his inner circle. There were the deacons, and that word deacons was a bugbear to many people. From his thirty years' ministry he could say that, as a whole, their deacons were earnest, kindly, devoted Christian men. If they would only trust them, and put themselves heartily in sympathy with them, they might be sure of commanding their sympathy in return. There was a difficulty in the reconciliation of different views of theology and different modes of thought. It was not that there were two theologies, but different ways of looking at the same theology. There was a disposition among people to make believe that they were quite abreast of the newest thought of the age, and the young people had an idea that they were intellectual, although the claim was not always sustained. There were those great leaders of thought whom they admired for their courage, and whose oracular utterances they respected and applauded, and were content to adopt their views. The young minister had to deal with such and show himself master of those questions, and to make it felt that all intellect had not gone away from the Gospel of Christ. And he had to convince those men that as there were brave men before Agamemnon, so there were philosophers and thinkers before Huxley and Tyndall. On the other side they had people who were bound by traditions and formularies, and men the keystone of whose arch was the thin end of the wedge argument. Everything must be kept or everything would be lost. There were men who were afraid of every point of Biblical criticism—forgetting that Christianity won its grandest triumphs before there was an Athanasian creed, or Wesley's sermons, and even before there was a canon of Scripture, and that Christianity might survive them all, for Christ still lived and the Gospel was still God's mighty power for the salvation of men. They were in a state of transition, and that was a state the most anxious and full of perils. They had to steer their course between those different views, and must take that course in which they were guided by God's spirit, being assured that all truth would stand sifting. He would say to all who had to deal with young men be very patient and very gentle, for many a young man had been driven away from the ministry because he had met with coldness where he ought to have been guided and encouraged. For himself, looking at the mighty forces abroad to-day, and at the new ideas struggling into life, and looking at the revolutionary elements at work, he was surprised that there was so little of shrinking from the old truth, and that there was so much unquestioned faith and loyalty to Christ and the Gospel, and therefore let them be encouraged and cheer their brethren. To his dear young brethren he would say, great as were the difficulties before them, there was one grand remedy for all. Let them go into their work in the spirit of that work, or if they had not the spirit of the work let them turn back from it. They were called to that great work of preaching Christ, but if they had no Christ to preach, let them not go into the pulpit. The world could do without their words, but the world could not do without Christ, and if they had no Christ the Christian world did not need them. He would not say a word which would discourage any young man who was groping for the light, but who was now submerged in doubt with the billows going over him. He might not see Christ now, but let him remember that to the upright there arose a light in the darkness. Let him trust to God's guidance, and then out of the fulness of a deep conviction and with a stronger faith he would declare to men, as he could not otherwise have declared it, the unsearchable riches of Christ. Have that spirit in their work, and men would feel their power. For a time they might be despised by some, but let them not heed that but go into their work with a true spirit, do it as men, as Christians, and from the heart, and with both hands earnestly, and they would have the assurance that He who had called them to the work would bless them in it, and no brighter career awaited them than the ministry of Jesus Christ. (Applause.)

The Rev. Dr. Raleigh then engaged in prayer for the students, and Professor Newth asked Mr. George Palmer, M.P., to preside over the annual meeting of the friends of the college. Mr. Palmer, having taken the chair, called upon the secretary, the Rev. W. Farrer, to read the report.

The introductory lecture was kindly delivered by the Rev. Dr. Allon on Sept. 27, when thirty-five students returned after the vacation, ten of whom were newly admitted, and a missionary student was also received for a preliminary year. Four lay students had attended the classes, one of whom had lately been received on probation as a student for the ministry, and another was a candidate for the same position. Seventeen applications had already been received for the next session. The friendly relation established with Regent's Park College had been continued with mutual advantage. Dr. Angus had again lectured at New College on English language and literature to large classes composed of students from both colleges, and eleven students from Regent's Park College had attended the mathematical classes. The whole number of students had been sixty-one. The lectureship in classics, having been relinquished by Mr. H. M. Hewitt, had been conferred on a former student, the Rev. Edwin Johnson, M.A., late of Boston. A representative body, or senatus academicus, had been founded for instituting examinations in theological studies, and for granting honorary degrees to the successful scholars. Mr. John Hoatson, being in delicate health, had been granted leave of absence for a year, and sailed for Africa last May to temporarily supply the place of a minister visiting England. One student had passed the first B.A. examination at London University, and Mr. J. F. Davis, B.A., had obtained a Dr. Williams's Divinity Scholarship. The following settlements in the ministry had taken place. Mr. John Oates co-pastor for a year with the Rev. T. Arnold at Northampton; Mr. Henry Burton pastor at Sunbury; and Mr. Ebenezer Goold at Hornsea, near Hull. Five other students completed their course that day, one of whom, Mr. Thomas W. Pearce, has been appointed by the London Missionary Society to Canton, and Mr. F. Searle returns to his native country, Australia, where a wide field of labour was before him. Mr. J. F. Davis was allowed, at his own request, to continue his studies for another year. There had been a good demand for the services of the students as occasional pulpit supplies, and they had been able to exercise their gifts in the sixteen village preaching stations. Mr. Ambrose J. Wales, of Greenwich, had been appointed collector. A legacy of 50*l.* had been received from the executors of the late Rev. Robert Ashton, an old and faithful friend of the college. Under the will of the late J. W. Lea, Esq., of Kensington, the college, on the decease of his widow, became entitled to the residue of his property, consisting of 17,000*l.* stock Three per cent. Consols. After payment of legacy duty, the sum of 15,292*l.* 13s. 4d. Consols was transferred to the trustees of New College, and the council had determined to utilise it by establishing a Lea Professorship of Divinity. The question of a special library fund having been raised by Professor Thomson, Henry Spicer, Esq. offered, on condition that not less than 500*l.* should be raised and invested for the purpose, to give a personal donation of 100*l.*, and to pay the expense of putting the fund in trust. The council met that generous challenge by voting 200*l.* out of their funds as well as by individual gifts. Professor Thomson had laboured in the matter with a zeal deserving the warmest acknowledgment, and there was good reason to hope that the 1,000*l.* which was really wanted as an adequate fund for the purpose would be secured in response to his appeal. The congregational collections had been less in amount than last year, and the subscription list had been also diminished through the prevailing depression and death of some very old subscribers. Some liberal donations had, however, been received, including 100*l.* from J. R. Mills, Esq., 50*l.* from the treasurer, 50*l.* from Berman's Trustees. The report concluded as follows:—

"Like all human histories, on the larger or on the smaller scale, the brief retrospect just concluded has its lights and its shadows; but the shadows are not heavy; there is a predominance of occasion for thankfulness, and encouragement to hope. From year to year, amid all the changes of earthly circumstance and of individual responsibility, the college is trying to do the work committed to it for the churches; and in that endeavour it looks for their confidence, sympathy, and aid, desiring at the same time yet more fervently the gracious approval, sympathy, and ever-present help of the Church's Undying Lord. To Him, if New College has done in the past, if it shall still be privileged to do in the future, any good and useful work in the world, in which good and useful work is so sadly needed, to Him alone be the glory and the praise, world without end."

The total receipts for the year amounted to 4,351*l.* 12s. 7d., and the payments to 4,542*l.* 11s. 10d., leaving a balance due to treasurer (including the previous year's deficit) of 486*l.* 12s. 11d.

Professor NEWTH reported that good honest work had been done by the students, and that without exception the professors had spoken well of them. He regretted that their stock of certificates would not enable the chairman actually to give one to each who was entitled to that distinction. The following is the list of honours and prizes:—

CERTIFICATES OF HONOUR.

THIRD THEOLOGICAL YEAR.—First Class: T. W. Pearce, John Pither, Fred Searle. Second Class: Ebenezer Goold, J. E. Gunhip, E. Walrond Skinner. First Class in Hebrew, Systematic Theology, and Ecclesiastical History: John Davis, B.A.

SECOND THEOLOGICAL YEAR.—First Class: Leonard Davis, A. S. Huckett, Henry Ward Price, James Thomas. Second Class: Charles Playll, Thomas T. Sherlock, B.A.

FIRST THEOLOGICAL YEAR.—First Class: George G. Portans, Alfred C. Tarbolton, William Walter Watts, John Lloyd Williams. Second Class: H. J. L. Watson, Morgan David Morgan, Thomas Simpson Ross. First Class in New Testament Exegesis, Ecclesiastical History, Hebrew, and Apologetics: Charles Frederick Wood, M.A.

THIRD LITERARY YEAR.—First Class: David Tymo Evans.

SECOND LITERARY YEAR.—First Class: Robert Jarvis, H. Herbert Snell. Second Class: B. D. W. Gregory, Henry Le Pla, Henry Roderick Parnell, John Panks, James T. Smith.

FIRST LITERARY YEAR.—Second Class: Thomas Wilkinson.

STUDENTS OF REGENT'S PARK: Mr. Landels and Mr. Shakespeare, First Class in First Mathematics; Mr. French, Second Class First Mathematics; Mr. Kenny, Second Class Second Mathematics, two ex. only. Lay Student: Mr. Stocker obtained first place; Mr. Marmaduke, Second Class Certificate, or Classes of First Year, two ex. only.

AUTUMN, 1878.—John Yockney Scholarship: John Francis Davis, B.A.; Pye Smith Prize: W. W. Watts; Kendall Bunney Junior Composition Prize: James Smith.

MIDSUMMER, 1879.—Pye Smith Scholarship: Alf. Capes Tarbolton; Harris Scholarship: Henry Ward Price; Bennett King Scholarship: H. Herbert Snell; Selwyn Prize (20*l.* books): Thomas W. Pearce; Selwyn Prize (15*l.*): Frederick Searle; Wardlaw Missionary Exhibition: James Samuel Wolstencroft; Kendall—Binney Senior Composition Prize: E. Walrond Skinner; Kendall—Binney Senior Elocution Prize: James Thomas; Kendall—Binney Junior Elocution Prize: John Panks and James T. Smith. Books to the value of 10*l.* are also awarded to Henry J. Burton, Ebenezer Goold, John Edward Gunhip, John Pither, and E. Walrond Skinner.

The CHAIRMAN said that in the presence of so many learned professors he felt quite unequal to making a speech, but he was glad to be there to be associated with such an institution He might tell the young men, whom he wished all the good he possibly could wish, that scholarship was one thing, and the carrying into active life the duties of citizenship might be another. The simple fact of scholarship did not by itself qualify them for those duties, but the scholarship they had gathered there, if subserved by good principles, the full exercise of intellect, and the fair exercise of the reasoning faculty, would make up the useful life of a citizen to which he could only lay claim to one part, and that the practical part. When they got fixed in their several centres, he would advise them not to let their sympathies be cramped, nor to shut themselves up in their particular circle and think that men who did not agree with themselves in every point were outside their influence and teaching. It was his duty to be fully persuaded that he was right, and yet to give to others the credit of being as honest as himself. He advised them to get rid of antipathies. They all had to mix with men, and had to do with the work of the world, and should do so with minds open and willing

to receive information from every man, and unless they cultivated that feeling a part of the education they had received there would be neglected.

The Rev. WILLIAM ROBERTS moved a resolution adopting the report, and appointing council. It was evident from the reports presented that satisfactory work had been done during the past year. The present was not a time when Christian ministers could think lightly of studies. Moses, Daniel, and Paul were more qualified instruments for carrying out God's purposes because of their education, and there was the largest scope for education in the enforcement of Christian truth. They did not want in their churches official priests with their sacerdotalism, nor lecturers upon art, science, and philosophy; but their churches did want most earnest and efficient Christian preachers and teachers. There was a need for apostolic and prophetic men—men who would look beneath the surface and take the things temporal as but the shadow of the things eternal; men who knew the signs of the times and understood what Israel ought to do; men who had their settled convictions and would not be afraid to utter them, but would speak out against wrong and urge others to pursue that which was righteous and true and loving. Their colleges existed for sending out such men, and they wanted the churches to feel a keen interest in that work. There was a good time coming when there was to be a Christian Utopia, and in that good time Christian men and women would feel it to be their highest privilege to sustain their college system, and in that good time they would not find the treasury deficient by 400*l.* nor find it difficult to get a permanent library fund. He should be sorry for the time to come when their colleges did not need the support of their churches, and they must pray more that their students might have an abundant supply of the spirit of God, and that they might present all their talents to the service of the good Lord.

The Rev. R. HARLEY seconded the motion, and spoke of the advantages he had derived from his first village pastorate of fourteen years, where he had six deacons. He would advise the students not to deal with questions which they had not thoroughly mastered, but to preach those principles which they had mastered.

Various votes of thanks were then accorded, the speakers being Mr. Samuel Figgis, and the Revs. Professor Lee, of Andover, U.S., J. Barker, LL.B., G. D. Macgregor, and Dr. Kennedy, and the meeting terminated with the benediction pronounced by Principal Newth.

## CHESHUNT COLLEGE.

The 111th anniversary of Cheshunt College was celebrated last Thursday in the usual manner, with a sermon, a lunch in a tent, a distribution of prizes, and a tea. The wet weather interfered with the attendance, which was thinner than ever known. The preacher, the Rev. Henry Simon, however, delivered a discourse from the text, "Not by might, nor by power, but by My Spirit, saith the Lord," which was listened to with evident interest, and after the morning service the company repaired to the tent, where the chair was taken by Mr. Henry Wright, J.P., who after the ladies and gentlemen had duly refreshed themselves with creature comforts, proposed "The Queen," which was duly honoured. He then gave "Success to Cheshunt College," expressing his pleasure at being there that day, and drawing a contrast between the Commemoration at Oxford and their own, which, he added, had been slightly damped by the superabundance of water. At Oxford there was a display of jubilant spirit; at Cheshunt there was a feeling of chastened joy. It was good to meet old students, and to get there distinguished men in Church and State—and they all felt Cheshunt College was doing a great work. Last year Sir Charles Reed in presiding had referred to his early associations with Cheshunt. Unfortunately he (the chairman) had nothing to say in that way; he was simply a warm admirer of the institution and a subscriber to its funds. He was there as an active member of New College, between which institution and that at Cheshunt he was glad to say a good understanding existed, and between which the only rivalry was that of good works. He was there also as a member of the London Missionary Society, which were much obliged for the care taken by Cheshunt of those who were to go forth to all parts of the world to preach the Gospel. There were, he believed, Cheshunt students in every part of the world, including India, China, South Seas, Central Africa, New Guinea; and he knew that the London Missionary Society directors attached the highest importance to the training their students received there. As to their own country he might remind them that one of the largest, handsomest, and most expensive places of worship in London had been built for a Cheshunt student (Dr. Allon). Another has recently settled in the north as successor to Dr. Lindsay Alexander. The college men hold a foremost place. The institution, indeed, was unique, so much so that its anniversaries had been presided over by many of the leading men in Church and State—such as Dean Alford, Earl Russell, Dean Stanley, Lord Ebury, Earl Chichester, &c., and it was hoped and believed that in two or three years they might secure the services of Mr. Gladstone. (Cheers.) That college was an outcome of the piety and liberality of illustrious men and women in days gone by, and when it was a hundred years old they entered on a new era, enlarged its borders, and laid out as much as 10,000*l.* There was no debt—the college was full—the professional staff was complete—the domestic circle was happy—and if men were going out there were new ones coming in to take their vacant places. At the head of the college was one of the best men for his post in that or any other country—they had a staff of professors which enjoyed the love of the students—an admirable building and the entire confidence of the Churches—in fact, they had everything but an adequate income, and that was a disgrace to the country. The whole cost of the professorial staff was but 1,000*l.* a year—why, any one man was worth that! Their income this year was 400*l.* less than last. It was true their income had increased, but it had not increased in proportion to their increased work. The pew had risen in intelligence—there was more competition among Churches—and at Cheshunt they were preparing to meet the new state of things. Mr. Wright finished by expressing a hope that the college would long retain the confidence and the attachment of the Churches of the land.

The toast having been duly honoured, Dr. Reynolds replied stating that he was almost overwhelmed with the kindness exhibited towards himself, and he then read his annual report on the state of the college, from which it appeared that the number of students on the list, including eight probationers, amounted to forty. A senior student, Mr. Skinner, had retired on personal grounds. At the commencement of the session that day four who had passed a highly creditable exit examination, Messrs. Haigh, Morrish, B.A., Burch, and Houghton, had completed their course of five years. Another student, Mr. Seth Smith, was leaving to pursue a more extensive literary course at Cambridge. Numerous applications had been made to fill the vacancies thus created. At the commencement of the session the position of the assistant tutor and tutor in mathematics vacated by the Rev. Henry Wells, was assigned to the Rev. R. C. Jessop, B.A., who has laboured with the greatest assiduity throughout the session in the multifarious duties entrusted to him. The plan adopted last session of sending the candidates for the final examination for the degree of B.A. to the classes of University College, London, was entirely successful. Messrs. Hooker, Adams, Turner, and Morrish had thus obtained their degree, Messrs. Hooker and Turner in the first division, Mr. Morrish also attaining a position in the Voluntary Theological Examination, and high honours in French.

The exit examination has covered the theological class work of the session—exegesis of the Old and New Testament, historical systematic theology and philosophy, special subjects in Latin and Greek. The exit examination in systematic theology has been conducted by the president. In all other subjects the papers have been submitted to the Rev. Professor Stanley Leathes, D.D., of King's College, London, or the Rev. William Field, M.A., Headmaster of the Northern Congregational School. The result is that to Mr. Francis Morrish, B.A., is awarded the Soper Theological Scholarship, and to Messrs. Burch and Haigh a prize of 5*l.* each. Mr. W. S. Houghton received a special notification of his having passed a distinguished examination in Hebrew.

The following settlements were reported:—Mr. G. A. Brook, B.A., as pastor of the Congregational Church, Selhurst-road, Croydon; Mr. R. S. Palmer, as assistant minister to the Rev. G. Jones, Tunbridge Wells; Mr. P. S. Atkinson, as pastor of the Congregational Church, Driffield, Yorkshire; Mr. Walter Lee, as pastor of the Congregational Church, Sunderland; Mr. W. Augustus Phillips has, it is believed, been ordained by the Bishop of Sydney, New South Wales; Mr. William Smith Houghton has accepted the pastorate of Emmanuel College, Cambridge; Mr. George Burch, the position of assistant minister to the Rev. E. R. Conder, M.A., Leeds. The preaching engagements of the students have been sustained with great vigour both in village stations and in other churches. The number of services conducted by them since the last anniversary amounted to 1,553 in 215 different places. The village station work maintains its varied interest. The energetic and liberal friends at Nazing have emancipated themselves from all pecuniary liability during the year, and are preparing new efforts. The total sum collected by themselves has amounted to over 990*l.* An effort has been made to erect a Sunday-school room at the rear of the chapel in Wormley at a cost of 220*l.*, and of this 170*l.* had been received. A new station has been taken in hand for evening services at Ponders End.

Thanks were tendered to sympathetic friends for generous, unbought, and loving service—such as Mr. George Rawson's gift of books, the help afforded some of the students by the Trotman trustees, by William Hobart, by the Misses Jowett, of Leeds, and others. A full length portrait of the Rev. J. Kirkman Foster, thirteen years president of the college, had been given by Frederick Willcocks, Esq., who had also forwarded to the college a handsome, large, and well-appointed telescope, formerly the property of the late Rev. L. J. Wake, a long and tried friend of the college, and committee man. The museum had been greatly beautified and enlarged by the special zeal of the missionary students, and already there was a demand for further space. The Principal expressed his willingness to receive any curiosities in the departments of science, natural history, ethnology, or missions, as well as books for the library.

Thanks were also expressed to the following ministers and other gentlemen, who by sermons, lectures, or other addresses, have contributed to our instruction either in the village chapel or hall or at one or other of the village stations, including the Rev. Dr. Allon, Dr. Kennedy, Newman Hall, R. Vaughan Pryce, R. Harley, Samuel Minton, T. C. Sainsbury, S. T. Williams, Johnson Barker, J. S. Bright, J. Knaggs, and W. G. Horder; also by Mr. Thomas Walker, of the *London Gazette*, Professor Arthur Bell, and the Rev. J. Sibree, of Madagascar, who, in addition to his admirable service as a missionary deputation, gave the students an highly interesting lecture on the geography, fauna, and flora of the land he knows so well.

The great feature of the year, continued the Principal, is the growing interest felt by some influential laymen in the prosperity, progress, and reform of our collegiate system. The general interest in our work is at present at the lowest point possible for our continued existence, which was to be regretted, as humanly speaking the perpetuity and prosperity of all our ecclesiastical and missionary institutions, the success of our energetic and philanthropic efforts, the power the Church has to make aggression upon the world, or to combat the onset of unbelief, depend, under God, on the competence, the religious and moral tone, the spiritual force and mental fibre of the ministers of the Word. True, a nation can fight against an advancing foe without an army, and an army composed largely of untrained men on some rare and splendid occasion, as at Inkerman, may gain a victory; but it would be unwise and wasteful to trust a nation's safety to ignorant and undisciplined valour. We do not entrust our bodies, our food, our medicine, and affairs to those who have received scanty preparation to meet our needs. Similarly in these days public teachers must be educated men. Christian teachers must *a fortiori* know what Christianity is. There is hardly a village in England or a mission station abroad where the Christian teacher may not be called on at a moment's notice to defend the essentials of his faith and worship, or to insist calmly and with knowledge on the weakness of his adversary's position. Mere goodness, even when combined with glibness, is not sufficient for the pulpit, and all our best friends have at length made the discovery. The man whom they are beginning to seek for their pilot and helper is not the young minister who will rapidly fill, as they think, an empty church, but the man who has spiritual force and enduring power, who has proved by hard mental discipline and steady conscientious work his fitness to encounter ignorance and prejudice, to soothe sorrow with wide sympathy, to understand the sufferings of young people when they are being mercilessly ground between the mill-stones of dogmatism and rationalism, and at the same time a man competent to guide the meditations of those who are content to know their Bible true, and who yet need to know a great deal more about their Bible—a man who has a passion to save souls, but also a knowledge of what salvation is. Mere power to interest a congregation, or even to fascinate a changing multitude for six months, will soon be at a discount, and those who are longing for a good and true minister will be more anxious to be sure of character and knowledge than of mere gifts of speech. The Puritan forefathers—the founders of the Church in Scotland—were much exercised in this manner. The latter still insist upon an eight years' curriculum either in arts or theology, and a similar period is demanded by the leaders of the Roman Catholic hierarchy, and thus it was they at Cheshunt required a basis of literary training above the average—classical and scientific culture, and above all a mastery of Holy Scriptures, and of that supreme science of theology in all its branches which, unfortunately, some men think they can extemporise during the first six months of their ministry. In order to do this more effectually a senatus academicus had been formed, which will issue almost immediately the terms and conditions of the first examination, which it proposes to conduct in June next. Dr. Reynolds ended with remarking on the amount of intellectual and practical work carried out at Cheshunt, and with an expression of gratitude to the Head of the Church, and with an earnest appeal to the sympathy and prayers of his people.

The treasurer, Mr. Smith, then made a financial statement, and announced new subscriptions and donations—one of the latter being 20*l.* from the chairman. Short speeches were also made by Dr. Allon, Dr. Brigg, of New York, the Rev. Henry Simon, Dr. Newth, and the Rev. Hurst Hollowell.

The prizes were then distributed in the chapel—after Dr. Reynolds, Professor Whitehead, the Rev. Vaughan Pryce, and the Rev. R. C. Jessop had read an account of the subjects taken in the course of the year.

### CHESHUNT COLLEGE HONOURS.

UNIVERSITY OF LONDON.—Second Examination for B.A., 1: Joseph Newman Hooker and Horace William Turner (first division), Benjamin William Adams, Francis James Morrish. Honours in French (third in first division): Francis J. Morrish. Voluntary theological examination: Francis J. Morrish (second division).

Soper Theological Scholarships: Francis James Morrish, B.A.

Exit Examination (first division): Francis James Morrish, B.A., John Haigh (prize of 5*l.*), George James Burch (prize of 5*l.*); second division, William Smith Houghton, special distinction in Hebrew.

President's Essay Prize: "On the work of Anselm, as monk, statesman, philosopher, and theologian": George James Burch.

Prizes for Homiletics and Elocution (gift of the proprietors of the *Christian World*): Seniors—1st, Horace

E. Hall, M.A.; 2nd, William Monk Jones; certificate in elocution, J. F. Burnes; juniors, Arthur Poulton.

Third and Fourth Years' Classes: 1st prize, Alfred William Bennett; 2nd prize, Henry Theophilus Johnson; 3rd prize, Horace William Turner, B.A.; certificates of honour, Edward Hamilton and Alfred R. Gaze.

Second Years' Classes: 1st prize (equal), Arthur Poulton and Herbert Mann Livens; 2nd prize, Odell Newton Tribe; certificate of honour, Frederick Cornish.

First Year'c Classes: 1st prize, William Heather; 2nd prize, Robert Herbert Sewell; certificates of honour, Charles George Sparham and Harry Scott.

The proceedings terminated with a vote of thanks to the chairman, moved by Mr. Morrish of Plymouth, who in doing so thanked the committee for the advantages his son, who was leaving that day, had enjoyed as a student there.

THE FRIENDS' SCHOOL AT ACKWORTH. — The centenary of this well-known school of the Society of Friends in Yorkshire was celebrated on Thursday and Friday. On the last-named day there was a great gathering of Friends and old pupils in a spacious marquee in the grounds, some 1,500 ladies and gentlemen being present. The chairman (Mr. J. H. Barber, of Sheffield) said that for one hundred years there had been an unbroken stream of Ackworth scholars—at the rate of one hundred annually—flowing out; and when they thought how many regions would reverberate the echo of that tent, they might indeed feel that it was an important meeting. All over the world, wherever the restless Saxon race had wandered, they would find Ackworth scholars, whose hearts would be gladdened at the news of the centenary; and there was scarcely a village in this country where the news of the centennial gathering would not be hailed with joy. It appears that nearly 10,000 pupils have passed through the school since its establishment, among them Mr. John Bright, Mr. William Howitt, Mr. James Wilson (for some time Financial Secretary for India), and other distinguished members of the Society of Friends. To commemorate the centenary it was resolved to form a large library and endow science classes. For this object 3,335*l.* had been received. Mr. J. S. Rowntree read an elaborate paper on Ackworth School 1779 to 1879, and was followed by Mr. C. Parker and Mr. Henry Thompson, who made a few remarks on the quality of the education during the first fifty years the school was in existence, and said that the large and widely distributed intelligence the Society had enjoyed was a result of the education given in that institution. It was probably a result infinitely greater than had been obtained in the schools for the children of the same class in other bodies. Amongst the other speakers were Mr. Henry Ashworth, of Bolton, the ally of Bright and Cobden in the work of the anti-Corn Law League, who stated that he was sent to Ackworth School at thirteen years of age, Mr. J. F. D. Firth, of the London School Board, and Mr. J. S. Hodgson. In commemoration of the occasion two copper-beeches were planted on the green. The afternoon was devoted by most of the visitors to witnessing the athletic sports in the cricket field. Prizes were offered to the best competitors, and old scholars took part in the games as well as the boys actually in attendance. In the evening a series of recitations were given by the pupils. In this school, which is under the inspection of the Cambridge Syndicate, there is in force a graduated scale of fees in five stages irrespective of age, and it is left as a matter of conscience to the parents to pay the amount which they can best afford.

ROTHERHAM INDEPENDENT COLLEGE.—On Thursday afternoon the annual meeting of the above-named institution was held in the library of the college, Moorgate, Rotherham. Mr. J. Askham, of Sheffield, presided, and there was a large attendance of ministers and friends of the college. In the absence of the Rev. Joshua Harrison, of London, who was prevented by family affliction from attending, the customary address to the students was delivered by the Rev. John Calvert, of Attercliff, who read an interesting paper on the necessity of more spiritual life amongst ministers if they were successfully to combat the worldliness, indifference, and unbelief of the age. At the subsequent business meeting the Rev. F. J. Falding, D.D., the principal of the institution, read the annual report of the committee of the institution. It stated that considering the times the financial position of the college was not greatly depressed, and there was even reason to believe that the institution was fulfilling in a great measure the high purpose for which it had been so long maintained. In the first half session there were twenty-seven, and in the second half twenty-six, students in the house. The usual course of studies had been pursued, and the students had to a considerable extent been engaged in evangelistic work. The committee recorded with much regret the loss of two true and long-tried friends of the college—Mr. John Crossley, of Halifax, who took a warm and generous interest in the college, and Mr. George Hadfield, who was also a subscriber to the college for more than sixty years. The report concluded with a reference to the scheme which was set on foot some time ago for removing the debt upon the college, and which had had to be postponed in consequence of the depression of trade.

OWENS COLLEGE.—The annual meeting for the distribution of prizes which have been awarded to students at the Owens College was held on Friday, under the presidency of the Bishop of Manchester. In his report, Principal Greenwood stated that the number of students in the arts, sciences, and law departments during the past session had been 443, as against 418 in the session 1877-8. In the medical department the number had increased from 175 to 210. On the other hand, the number attending the evening classes had declined from 826 to 748. After presenting the prizes, the bishop addressed the students at considerable length. He expressed a hope that a charter would be granted to the college, because it was so strongly demanded by those who were bearing the burden of the work of the college. He should not, however, despair of Manchester or of Owens College if the charter was refused. Addressing some words especially to the students, he alluded to the death of the Prince Imperial, and said that what Lieutenant Carey wanted was not courage or sympathy, but presence of mind. He urged the students to cultivate self-discipline; and, referring to the attitude of science to religion, appealed to them still to cherish in their hearts the belief that there was a personal God to whom they were responsible for their conduct. He also spoke of the great evil which was being done by the corrupting French plays, after which the world in London had run mad.

## ECCLESIASTICAL MISCELLANY.

At the Catholic Synod of the Canton of Berne on Monday the Roman Catholic delegates for the first time appeared, and, outnumbering the Old Catholics by 65 to 35, elected office-bearers and the Synodal Council for the next four years entirely of their own party.

Lord Coleridge had before him on Tuesday a case in which the Rev. H. G. Harvey sued the Archbishop of Canterbury for refusing to institute him to the rectory of Cowden, in Kent. The living was bequeathed to the plaintiff by his father, and is worth 600*l.* a year. The Archbishop refused to institute him because he had lived with his wife for eleven years before he married her, and on the marriage he had made several false statements. Judgment was postponed.

AN ENERGETIC RECTOR.—The rector of Beaumaris holds on his weary way. He is still at war with his parishioners, and there is no prospect of a settlement. His average congregation is about twenty, and to these he reads the service, preaches, and plays the harmonium, having dispensed with the organist's services.

THE CLEWER CASE.—The Petition of Appeal to the House of Lords was lodged on Tuesday. The Bishop of Oxford and Canon Carter are joined as co-respondents, they having agreed, if Dr. Julius would not object to both being heard, that if he shall be defeated he shall only pay one set of respondent's costs.—*The Rock.*

THE SEE OF JERUSALEM.—The *Record* states that, Canon Tristram having declined the Premier's offer of the see of Jerusalem, Lord Beaconsfield has, on the recommendation of Lord Shaftesbury, offered the appointment to the Rev. Joseph Barclay, rector of Stapleford, Herts, and it has been accepted by him. Dr. Barclay is a well-known Eastern scholar, and was for ten years incumbent of Christ Church, Jerusalem, and examining chaplain to Bishop Gobat.

RELIGIOUS INTOLERANCE IN IRELAND. — The lawless intolerance, which has been kept in check since the late riots at Clifden, Connemara, has broken out again, and a fresh outrage was committed on Sunday night week. The mission schoolhouse at Moyras was attacked by a mob of about thirty persons, who came from a distance. The schoolhouse was wrecked, the windows were broken, the doors and school presses destroyed, the Bibles thrown into the sea, and the Scripture-reader's wife and son assaulted. It is stated that several of the rioters can be identified, and the police are now exerting themselves to bring the guilty parties to justice. A memorial has been forwarded to the Lord-Lieutenant by the Bishop of Tuam, from all the Protestant clergy of the district, in which they state that the protection which the Government afforded has not procured either a cessation of the outrages or that security for life and property to which they are entitled. Their people, they say, have been since subjected to a series of cruel assaults, both the parents and children having been attacked and beaten while walking quietly on the roads, and they appeal to the Government for a further inquiry, and for such vigorous action as shall lead the humblest members of their flocks to feel that they will be protected in the discharge of their duty. The cases referred to, owing to their serious nature, have been transferred from the quarter sessions to the assizes. Meanwhile outrages are still being perpetrated. On Tuesday the matron of an industrial school at Clifden, who is stated to be a very respectable young woman, was attacked at a short distance from the town by two women, who told her to say her prayers, as they had come to murder her, and then proceeded to fling stones at her, some of which passed close to her head. Although several men and women passed, not one interfered to protect her.

It is stated that Professor Sheldon Amos is compelled by ill-health to give up his residence in this country, and that he will shortly leave England for Australia.

The *Athenæum* says that Lady Hardy is on the point of starting for a tour in Canada and the United States. She intends writing an account of her experiences.

## Epitome of News.

The forty-first anniversary of Her Majesty's coronation was celebrated on Saturday.

The Prince and Princess of Wales went to Chislehurst on Friday afternoon, and had an interview, lasting half-an hour, with the Empress.

Generals Stewart, Biddulph, and Roberts are to be knighted in recognition of their services in connection with the Afghan war.

Captain Burnaby, of "The Ride to Khiva" fame, was married on Wednesday, at Brompton, to Miss Hawkins Whitshed, daughter of the late Sir Vincent Hawkins Whitshed, Bart. The guests numbered 400, and included the Marquis of Salisbury.

The output of coal for 1878 falls short of that of 1877 by more than a million and a-half of tons. The decrease is partly due to the stagnation in the iron trade, for there is a falling-off in the production of iron ore, which nearly balances the decline in the output of coal.

The visit of the Duke and Duchess of Connaught to the Crystal Palace, which was postponed on account of the receipt of the news of Prince Louis Napoleon's death, was paid on Saturday, and their Royal Highnesses were joined in the later hours of the afternoon by the Duchess of Edinburgh. There was a rose show in the nave, and there were a promenade concert, sports by the members of the German Gymnastic Society, and a display of fireworks. Upwards of 26,000 persons were present.

Mr. Bass, M.P., presented the municipality of Derby on Saturday with a magnificent new free library, worth nearly £20,000.

Writing to a correspondent as to the proposed royal commission into the existing agricultural distress, Mr. John Bright predicts that the commission will be of no practical utility, and recommends a peaceful foreign policy as the best means of furthering the general interests of the country.

A conference between the members of the Monmouthshire and South Wales Collieries Association and the workmen employed at the associated collieries was held on Saturday, at the Royal Hotel, Cardiff. A large number of delegates attended, and urged the masters to withdraw the notice terminating contracts on June 30. This the masters declined to do, and passed a resolution not to re-engage any of the workman on July 1, except at a reduction of ten per cent. on the existing wage rate. The men have given in.

The examinations under the Intermediate Education Act were commenced on Tuesday in Belfast and throughout Ireland. Four thousand two hundred and fifty boys and one thousand girls presented themselves at the different centres of examination.

It is stated that Captain Molyneux will be the Liberal candidate for South-West Lancashire, and if it be determined to run a second candidate the Right Hon. J. G. Goschen will be requested to stand. Captain Molyneux is well known in the county.

Speaking at a conference held on Friday, on "Modern Imperialism," Sir D. Wedderburn said that since the Queen was proclaimed Empress of India the Government had struck repeated blows at an independent justiciary, a free press, and the local powers of subordinate governors.

The committee of inquiry into the working of the Contagious Diseases Act has at last been constituted, and it is as follows:—Colonel C. Alexander, the Right Hon. G. A. Cavendish Bentinck, Mr. J. R. Bulwer, Mr. T. Burt, Viscount Crichton, Sir Henry T. Holland, Sir Harcourt Johnstone, Mr. A. McM. Kavanagh, Mr. George J. S. Lefevre, the Right Hon. N. Massey, Mr. E. Noel, Mr. R. O'Shaughnessy, Lieutenant-General C. C. Shute, C.B., the Right Hon. James Stansfeld, and Mr. John Tremayne. The Right Hon. Nathaniel Massey was at the first meeting on Thursday elected chairman. The committee will meet on Mondays and Thursdays, and commenced on Monday last.

The *Standard* announces that in consequence of the reduction of the number of lashes to be inflicted in the army, it has been decided to observe the same limit in the navy. A short Act will be obtained before the close of the session to amend the clauses in the Naval Discipline Act of 1866, bearing upon corporal punishment.

In consequence of the serious agricultural depression, Lord Holmesdale, the Marquis of Abergavenny, and Sir Henry Tufton, all large landowners in Kent and elsewhere, have intimated their intention to grant their tenantry a remission of 10 per cent. on their farm rents.

The *Echo* states that a meeting was held in London a few days ago, at which a number of Liberals possessing an intimate acquaintance with the county constituencies were present, and the expression of opinion was extremely favourable to a general action along the whole line. In many counties, it is believed, if the Liberals made a vigorous attack, they would succeed.

The preliminary work of registration in anticipation of the sitting of the Revising Barristers' Courts, and equally in anticipation of the next general election, ought now to be vigorously proceeded with. From July 16 to Aug. 25 is the time for registering claims. To be entitled to be put on the register a lodger must (1) Have occupied a room or rooms in the same house, in the borough, from July 15, 1878, to July 15, 1879. Different rooms may have been occupied during this time, but the rooms must have been in the same house for the

whole time; (2) the room or rooms must be such as would let, unfurnished, at not less than ten pounds per year (say equal to four shillings per week).

All intention of blowing up the Vanguard hull has been abandoned.

The Queen's Bench Division gave judgment on Friday in the case of the Queen *v.* Sir Charles Reed, in which the question raised was whether the London School Board had a right to overdraw their account at the Bank of England, and to charge interest thereon, or whether they were to issue precepts for the full amount which would cover the whole expenditure of the Board for the year. At the conclusion of the arguments their lordships said they were of opinion that the Board had power to borrow money if the rates were insufficient to meet their expenses for the time being. Sir Henry James, who appeared for the defendant, said that if no such power was possessed by the Board it would be necessary that they should have a capital of 100,000*l*. Judgment was given for the defendant.

The Mansion House Hospital Sunday Fund amounted on Monday night to 21,500*l*.

The House of Lords Committee, under the presidency of Lord Belmore, which has been considering the bill of the Metropolitan and Metropolitan District Railways for the completion of the inner circle and the construction of an extension to Whitechapel, on Monday unanimously passed the preamble of that measure.

The funeral of Lord Lawrence will take place in Westminster Abbey at noon on Saturday next.

With favourable weather the Prince of Wales, who was accompanied by the Princess and the young Princesses, on Monday opened the International Agricultural Show at Kilburn. The character of the exhibition caused an assembly of many nationalities, and great interest was shown in the objects exhibited. There was an immense attendance, and the neighbourhood was throughout the day in a state of pleased excitement. The royal party inspected many departments of the exhibition, and were entertained at luncheon in a pavilion erected for the occasion. Count Schouvaloff and the Austrian Ambassador were also present. The Queen was to have gone to the exhibition yesterday, but the drenching rain obliged her to postpone the visit.

## Miscellaneous.

Singing in Elementary Schools.—A report just issued by the Education Department shows the extent to which singing is systematically taught in elementary schools, and the proportions in which various methods are used. In England and Wales 697 schools use Mr. Hullah's system, 534 use the old notation with the movable *do*, forty-four use more than one system, and 2,297 schools use Mr. Curwen's Tonic Sol-fa system. The remaining 19,921 schools, by far the larger proportion, teach by ear. In Scotland, only ten schools use Mr. Hullah's system; 105 use the old notation with the movable *do*; twenty-five use more than one system; and 1,338 use Tonic Sol-fa. The remaining 1,404, a less proportion than in England, teach by ear.

Lord Beaconsfield and "The People's Tribute."—Mr. Tracy Turnerelli, who originated and carried out a penny subscription for a "People's Tribute" to Lord Beaconsfield, has published a correspondence upon the proposed presentation of a gold laurel wreath to the Premier. This wreath, "to procure which the people have subscribed 52,800 pennies," was exhibited lately at the Crystal Palace. The following letter explains Lord Beaconsfield's reasons for declining the gift:—"10, Downing-street, Whitehall, June 16. Sir,—Lord Beaconsfield desires me to inform you that he has received and carefully considered your letter of the 8th inst., in which you ask him to name a day for the presentation of a laurel wreath procured by the contributions of upwards of 50,000 of the people, which have been collected, according to your statement, with 'immense labour, and never-yet-exampled efforts.' His lordship has, moreover, had before him the correspondence which during the last five years you have addressed to him, and he notices especially your complaints that your services have received no recognition at the hands of the leaders of the Conservative party, and the expression of your hope that 'sooner or later they will meet with reward.' Although Lord Beaconsfield would fully appreciate and value a spontaneous gift from his fellow-subjects belonging to a class in which he has ever taken the warmest interest, he cannot but feel that, being himself intimately connected with honours and rewards, he is precluded by the spirit in which you have previously addressed him from accepting a gift thus originated, and proffered in a manner which he cannot deem satisfactory. I have the honour to be, sir, your obedient servant, Algernon Turnor.—Tracy Turnerelli, Esq."

Representation of Bradford.—Mr. W. E. Forster, M.P., and Mr. Alfred Illingworth, the Liberal candidates for Bradford, addressed a very crowded meeting in St. George's Hall on Saturday, and were received with much enthusiasm. Mr. Isaac Holden presided, and was supported by all the influential Liberals of the borough. Mr. Forster said that the first and chief question to be decided at the general election was whether the people of England wished the rule of the present Government to continue. His own opinion was that the home policy of the Government had been inefficient, and its foreign policy dangerous. Mr. Forster mentioned several measures to which he thought Liberals should turn their attention. Among them were the extension of the county franchise, a thorough redistribution of seats, and the land question. The farmer, he said, ought to be able to make his contracts on the same reasonable terms as the manufacturer with respect to his own works, and farmers ought not to be interfered with for the pleasure of preserving game in an unreasonable manner. Mr. Forster deprecated the Afghan and Zulu wars, and said that retrenchment would never be possible until we had changed our foreign policy, and "returned to sanity and the ten commandments." In conclusion the right hon. gentleman said that they would probably have a hard fight at the next election, but he hoped it would be a good-humoured one. If faithful to one another, they might be perfectly sure of success. Mr. Illingworth's rising (says the *Bradford Observer*) was the signal for something more nearly approaching to a storm of applause than had yet been heard. The cheering was really vehement—a fact from which various meanings might be extracted, according to the bias of the listener. Mr. Illingworth struck a very firm and satisfactorily tuned key-note to begin with, and his declaration that, when he did offer friendship, he would be as faithful as any man, had an emphatic sincerity about it which even a political cynic could not have doubted. In the beginning his speech promised to be much more exciting than that of Mr. Forster. After an endorsement of all that his colleague-candidate had said, Mr. Illingworth at once plunged into the most awkward of the matters to which he had *not* referred—namely, the Irish University question. Mr. Illingworth obviously felt strongly on the matter; but, as obviously, he was under the powerful restraint of the new-born party unity; and, after discussing the subject with cautious judiciousness for two or three minutes, he abandoned it. He said he thought that the time and energies of Parliament would be vastly economised if they would only resolve to pursue more and more a uniform policy of legislation towards the three parts of the United Kingdom, instead of, as in bills now, "This bill shall not refer to Scotland, this bill does not refer to Ireland, and *vice versa*." He trusted that the time would come when in reality they would be able to legislate on the same lines for all parts of the United Kingdom, for only then could it be possible to carry out the principles of justice and fair play, without the interference of these feelings of bigotry. (Cheers). Mr. Illingworth proceeded to state his views in general politics, and afterwards referred to the coming conflict, as to the result of which he was tolerably confident. His final appeal to the ordeal of a fair and honourable contest drew forth lusty applause, amid which he sat down. After both candidates had submitted to a great deal of questioning, Mr. Godwin, who was warmly received, proposed the following resolution:—

That this meeting, identifying itself with the choice of candidates made by the Liberal Three Hundred on behalf of the party, resolves to use every legitimate means to secure the return of the Right Honourable W. E. Forster, M.P., and Alfred Illingworth, Esq., at the next Parliamentary election.

This was seconded by Alderman Law, and carried with acclamation. Mr. Forster, in reply, said this was a sign that union was restored, and it would, he believed, last in the party. The disunion which had existed had been most painful to him.

## Gleanings.

A railway brake often prevents a railway smash.

The puzzle which careful mothers try to solve is how to train the girls, and how to restrain the boys.

What did the donkey say (or do) when he first heard of the doctrine of evolution?—He brayed till he became a little *hoarse*.

The amount of pin money required by the married woman depends on whether she uses diamond pins or rolling pins.

Mr. Spurgeon thinks the religious literature for women needs greatly strengthening in tone, if it is to be acceptable to them. "The good ladies of our acquaintance," he says, "have, as a rule, quite as much sense as the men, and a great deal more grace."

The Candour of Youth.—Edith: "Now, grandpa, don't the Bible say our hairs are all numbered?" Bald-headed Grandpa: "Yes, child, yes!" Edith: "Well, grandpa, it didn't trouble them much to count yours, did it?"

Woman's Wrongs.—"My dear," he remarked to his wife, "our club is going to have all the home comforts." "Indeed," sneered his wife; "and when is our home to have all the club comforts?" He gave it up; yet she wants an answer to her question.

A New Use for Cats.—It seems that the Belgians have formed a society for the mental and moral improvement of cats. Their first effort has been to train the cat to do the work of the carrier pigeon. The most astute and accomplished scientific person would have his ideas of locality totally confused by being tied up in a meal-bag and carried twenty miles from home and let out in a strange neighbourhood in the middle of the night. This experiment has, however, been tried upon cats of only average abilities, and the invariable result has been that the departed animal has reappeared at his native kitchen-door the next morning, and calmly ignored the whole affair. This wonderful skill in travelling through regions without a guide-book or a compass has suggested the possibility of cats being used as special messengers. Recently thirty-seven cats residing in the city of Liege were taken in bags a long distance into the country. The animals were liberated at two o'clock in the afternoon. At 6·48 the same afternoon one of them reached his home. His feline companions arrived at Liege somewhat later; but it is understood that within twenty-four hours everyone had reappeared. It is proposed to establish, at an early day, a regular system of cat communication between Liege and the neighbouring villages.

Feathered Campaigners.—The special correspondent of the *Daily News* says:—"The quartermaster of the 21st is a heavy sleeper, and he has fallen on a curious method of having himself wakened. About four o'clock I was startled by a vehement cock crow, apparently within a couple of feet of my head. The noise continued for some time, then ceased. I thought it emanated from a cock roosting on a tent roof outside. About five the piper of the 21st sounded the réveille by playing 'Johnnie Cope' on his pipes. The demoniac bird was roused to noisy rivalry, and vied vehemently with the pipes. As day dawned, I observed a ragged yellowish cock serenely roosting on a perch inside the tent. He was the quartermaster's alarum clock, and he it was which had been making all the din. He, with others of his race, male and female, is a perfectly contented denizen of the camp. He comes home to roost in the tent with all the punctuality of a curse. When the regiment moves the poultry ascend the baggage wagons, and are serenely wheeled to another locality. In the next tent there are five hens, by name Mabel, Mrs. Langtry, Joan of Arc, Giraffe, and Mrs. Ketchwayo. Thus there are eggs in the 21st, but ill-feeling occasionally occurs by reason of the erratic laying of the hens. Suppose a hen not belonging to Jones elects to lay an egg on Jones's greatcoat in Jones's tent; there is a strong temptation and some excuse for Jones in annexing for his own uses the deposited egg. But Robinson, to whom the hen belongs, naturally regards the egg as his also, and if he discovers that Jones has regarded it in the light of a lawful waif he is likely to grumble. The quartermaster, although he has no hens, only a cock, somehow has always eggs; but the quartermaster is an old soldier."

## Births, Marriages, and Deaths.

### MARRIAGES.

MACKINTOSH—ROGERS.—June 25, at Clapham Congregational Church, by the father of the bride and Rev. R. W. Dale, M.A., D.D., Alexander Mackintosh, Esq., of Teaninich House, Allness, Ross-shire, to Lilian, only daughter of the Rev. J. G. Rogers, B.A., Clapham.

PINN—PARTRIDGE.—June 26, at the Congregational Church, Bournemouth, by the Rev. W. Pinn, father of the bridegroom, assisted by the Rev. W. Jackson, pastor of the church, the Rev. T. W. Pinn, M.A., of Stockport, to Frances Elizabeth, only daughter of the late William Partridge, Esq., M.R.C.V.S., Army Staff, and niece of Major E. F. Weave, of Bournemouth.

MACINTYRE—STALLYBRASS.—June 28, at the Congregational Chapel, West Ham, by the grandfather of the bride, Robert Macintyre, Esq., of Waverly, Stratford, E., to Agnes Hill, only child of Rev. T. E. Stallybrass, West Ham.

## A SIGN OF THE TIMES.

The other evening, as I was walking along the Gray's-inn-road, I came to a respectable grocery establishment, at which, to my amazement, instead of the usual adornments of a grocer's window, a neat book-case was displayed with standard editions of the works of Walter Scott, Lord Lytton, and others. "Dear me!" said I to myself delightedly, "what a sign of the times! Even our grocers have to resort to literature to attract customers. What a capital idea!" and as I stopped studying the case there met my eye the words, Li-Quor Tea Company. The riddle had explained itself. The mystery was solved. I was standing, though I had not known it previously, before one of the shops inhabited by an agent of that company. I had known the shop for years, but I had never seen the books there before, and that was to me a sign of the times, not only how the taste for reading was being extended, but that there, in that busy neighbourhood, so crowded with trade competition, a tradesman had felt that it was only by the aid of that company that he could secure his position and out-distance his rivals.

Life is full of surprises. It is the unexpected that always turns up. A lad watches the steam coming out of a kettle's mouth, and thence we get the steam-engine, and the train, and the steamship, and the thoughts that move mankind. The purchase by a trader of a glittering stone with which a child was playing in a South African desert has flooded the market with diamonds. A hunter was led upon the spoor of elephants across the quartz fields, and abandoned native workings, and the ancient gold fields of Ophir were rediscovered, and steam power now brings home gold from Matabeland. The merest trifles lead to important issues. One would have thought to so ancient an institution as the tea trade no novelty could have been attached. In our day it has been shown that by a skilful combination of good books and good tea the Li-Quor Tea Company has risen to an extent of greatness and power in so short a

space of time, that its history reads like a page of romance rather than like a chapter from ordinary business life. Since 1877, when this company started, 1,560,000lb. of this tea have been sold, and 520,000 books given away.

Naturally the reader is anxious to learn a little about a society which has achieved such wonderful results—which, young in years, has such a giant's strength, and whose agents are to be met with in all parts of the United Kingdom. At the last general election we heard a great deal about the unholy alliance between Bibles and beer. I am not a politician, and I am not able to say whether there was such an alliance or not, or, if there was, whether that unholy alliance was exerted in favour of the Earl of Beaconsfield—a truly remarkable man and orator—or in favour of that equally truly remarkable man and orator, the Right Hon. W. E. Gladstone, M.P.; but in the case of the Li-Quor Tea Company we have an alliance of the most blessed character between tea and literature—between stimulus for the body and the mind. A tea-drinking community is a happy community. The tea-drinker breaks no wife's heart, blights no happy home, sends no children out into the streets to starve or perish, and ends his days in no parish hospital or gaol, a workhouse or lunatic asylum, there to be maintained by ratepayers, many of whom are as ill able to bear the burden of such as himself as paupers themselves. And the drinker of the Li-Quor Company's tea finds that as he drinks so does his library increase, and that week by week swells the goodly array of literary treasure on his shelves, which not only helps to pass away a leisure hour, not only helps to make his home bright and cheerful, not only keeps him from the public-house with all its vicious associations, but at the same time dispels his ignorance, quickens his understanding, gives him clearer views of himself and his relation to all around, and makes him in every sense of the term a wiser and a better man. At the bottom of an engraving we have seen we see the result. The man meets with his appropriate reward; and great is the joy and the rejoicing as he stands here, with his household gods around, as he gives to the wife of his bosom the last packet of the company's tea, and hands over to the young ones the last volume which is to be the delight and joy of that small circle in the long, cold, dark winter nights for many a long year. I have known many a good poem written on a worse picture. Of such families may England well be proud, and also she may well be grateful to the agencies that make them such. As to the outside of the premises of the Li-Quor Tea Company, I fail to see anything peculiar except so far as they indicate the immense amount of business of which the various warehouses on Tower Hill may be said to be the centre and the head. It is the small picture at the bottom spoken of above which pleases me most.

But the other ptcture, the inside, look at that! What a hive of industry and life, to be sure! Indeed, there is little room to spare except in that apartment in which the great mixing machine hour by hour and day by day pursues the appointed tenor of its way, blending together the various brands which make up a total of which the connoisseur approves, and for whom the various tea-fields from China to Peru have been explored and ransacked. In the tea-room we see how the monster is being fed. The choice result is then borne off to lighter and airier rooms, where clean and active young men, with a smartness acquired by long practice, weigh it out in packets, which the interesting young ladies in the next compartment fasten up and decorate with coloured labels, which find their way into the square chests, which are in due course of time despatched north or south, or east or west, as the case may be. But then each chest must contain its proper allowance of books, and for that purpose we visit the book-store, which reveals to us an immense stock of modern literature and such a collection ot standard authors as, I believe, can be found on the premises of no great publishing firm in London or elsewhere, but which the Li-Quor Tea Company has selected for the approval of their customers—including handsomely-bound volumes of the leading periodicals, all full of the best thoughts of the best men of the time. One would like to linger here, but space is limited, and the claims of business are pressing, and idle spectators are rather in the way, as the attendants hastily select the books which have been chosen for the show-cases kept by the company's 4,000 agents throughout the kingdom, and pack them up with the tea for their respective destinations. They, at any rate, bear a blessing with them, and the directors of the Li-Quor Tea Company must feel that in thus extending an ever-growing business they are not alone working for themselves, but are no mean agents towards the coming of that good time of which we hear so much, at any rate in song.—*Christopher Crayon.*—[ADVT]

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| | |
|---|---|
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BUSINESS IN FORCE.

| | |
|---|---|
| 24,283 policies in force for | £4,437,034 |
| Annual premium income | 133,446 |

DEATH CLAIMS, &c.

| | |
|---|---|
| Death claims, including matured policies and bonuses paid in year | £53,759 |
| From commencement paid for claims | 485,534 |

ACCUMULATED FUND.

| | |
|---|---|
| Added in the year | £60,689 |
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| | | | | | | |
|---|---|---|---|---|---|---|
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| 3rd " | £2 | prem. | 4,000 | " | " | 100,000 |
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